# *The Unitarian*
# REGISTER

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*Darwin Centennial Issue:* DARWIN: APPLIED AND MISAPPLIED: *by Richard J. Hill*

GOD'S WORD: *by Floyd Jenkins, S.J.*

GOD'S WAY: *by Donald B. Meyer*

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OUR COVER: *Spathura underwood, Lophornis ornatus, Chiasognathus grantii* — all the hummingbirds, monkeys, ruffs, and South American beetles which hum, clamber, pose, and crawl in this Darwin centennial issue of the *Register* are taken from the second edition of *The Descent of Man,* published in London in 1871 by John Murray.

# *Open Forum*

## 'ASSAULT ON UNITARIAN LIBERALISM?' OR 'WHISTLE ON THE FUZZY-MINDED?'

*To the Register:* Dr. Lincoln P. Bloomfield's article, "Our Good Intentions," in the Mid-Summer *Register* strikes me as a surprising assault upon Unitarian liberalism.

Deploring resolutions in general, but criticizing certain resolutions at the last May meetings in particular, Mr. Bloomfield in effect advocates a policy of "let the experts decide." He says the denomination should "take public positions only on matters on which it has a direct competence and about which it can say something worth while to others." By objecting to resolutions on . . . atomic weapons testing, world peace, trade with Red China, and the United Nations, he implies that . . . these are areas in which Unitarians lack competence, about which our words cannot be "worth while." He seems to advise the Unitarian denomination to be silent on these serious matters.

In support of his position he suggests that the above problems are so complicated that only experts can understand them. If that be true, can the layman know whether in fact the experts do understand? Can the experts communicate to the layman either their understanding or their confusion, if their subject is beyond the layman's comprehension? Mr. Bloomfield apparently thinks dogma is sufficient: what the expert pronounces must be true because the expert pronounces it. Thus it appears, on analysis, that Mr. Bloomfield, an expert himself, is using the authority of experts to support authority.

This is too wonderful for me. I am tempted to answer him with the barbershop wall motto (actually seen in East Tennessee), "If you don't understand it, oppose it!" But a more effective response to the authoritarian "logic" is the democratic practice of truth-seeking. If we don't understand the great problems of humanity, we should try none-the-less to understand them. We have no other choice, unless we give our lives and our minds into the keeping of authorities.

Let us continue to propose resolutions, to discuss matters beyond our "direct competence," to make denominational asses of ourselves, occasionally. Liberal Religion, like Democracy, will make mistakes. But the mistakes made in seeking the truth are neither so disastrous nor so permanent as the self-perpetuating dogmas of dictatorships, orthodoxies, and experts. . . . — ARTHUR W. JONES, *Knoxville, Tenn.*

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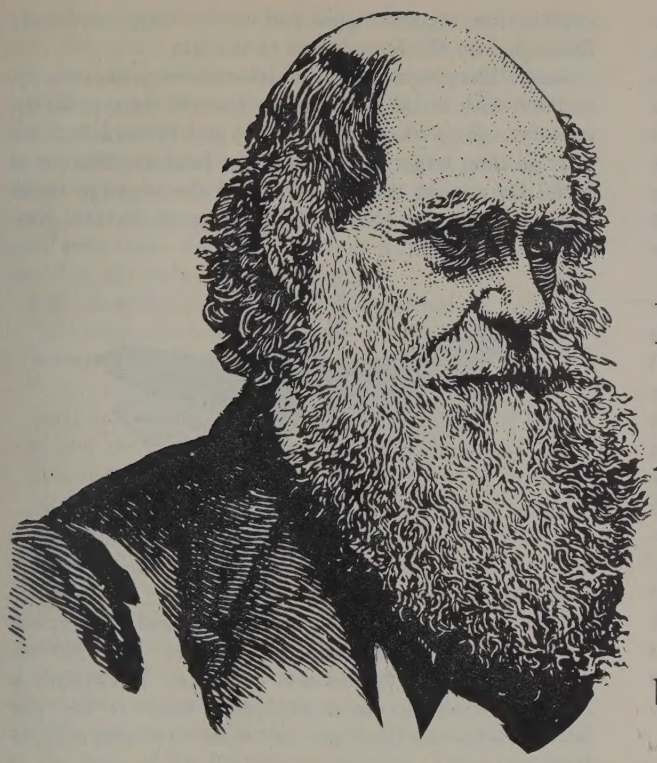
*To the Register:* Congratulations to Dr. Lincoln P. Bloomfield of MIT for his article in the Mid-Summer issue of the *Register* blowing the whistle on fuzzy-minded Unitarian resolutions that too often follow the Communist line.

A half century ago, if one could have foreseen the rising challenge to the old orthodoxies, one would have assumed that Unitarianism could not have escaped a period of the most rapid growth in membership and

(*Continued on page 14*)



# DARWIN: APPLIED AND MISAPPLIED

## *The use of the theory*

by Richard J. Hill

*In recognition of the centennial of the publication of Charles Darwin's* Origin of Species *on November 24, 1859,* The Unitarian Register *presents three articles derived from lectures delivered last Fall at the Unitarian Society of Westwood, Los Angeles, California. The theory of natural selection put questions which demanded answers of the intellectual disciplines of the day. Each article discusses the adaptation made by one such discipline to the new situation.*

*Richard J. Hill is assistant professor in the department of anthropology and sociology at the University of California at Los Angeles.*

Evolution qualifies as one of the great ideas of the Western intellectual tradition. The idea continues to attract attention, and certainly the durability of the theory is one indication of the fundamental importance of Darwin's contribution. Today, however, by contrast to its early influence, in certain areas Darwinism is on the wane. I shall consider here the manner in which evolutionism has been employed in the important area of social phenomena.

Actually, evolutionary ideas were utilized in thinking about social phenomena prior to the appearance of *Origin of Species.* Herbert Spencer's first major work, *Social Statics,* preceded Darwin's classic by nine years. Spencer's primary purpose in *Social Statics* apparently was to strengthen laissez-faire doctrine by showing it as logically derivable from the biological and natural orientations that were gaining acceptance. Evolutionary concepts were in the air. There was exchange of ideas; progressive synthesis; a number of contributors. Without detracting from the contribution of any of those imaginative men, it probably would be correct to assign to Herbert Spencer the title of "Father of Social Evolutionism."

Spencer's most important work was a multi-volumed attempt to organize all the science of his day within one framework. The fundamental postulates of his "synthetic philosophy" were the principles of natural evolution. Seeing human nature and social order as modifiable phenomena, Spencer developed a theory to account for the growth and development of man and society. Such concepts as competition, survival of the fittest, and natural selection were central to the scheme. Social development was viewed as an inevitable consequence of a natural process which would continue until a state of equilibrium was achieved. Social evolution would progress until individual liberty was reconciled with social solidarity. Private interests would coincide with public ones, and men would derive happiness from the happiness of others.

Spencer viewed society as evolving from the simple biological family unit to a clan-like organization of two or more families. Such organization, being better adapted to environmental conditions, survived. Later clans combined to form tribes; then, tribes were joined to form states or nations. Along with the development

from the simple to the complex social unit, the activities of men became increasingly specialized, and their lives became increasingly interdependent.

Spencer also saw the major directions of social action evolving from a military to an industrial orientation. He argued that in an industrial world international conflict gradually would lose its utility. Once military conflict had lost its utility, once it was no longer adaptive, it would be replaced naturally by more functional processes such as industrial co-operation.

Spencer saw this utopian equilibrium as an inevitable consequence of evolution; at the same time, he saw man as being capable of impeding progress by certain social action, especially political action. Through the enforcement of ill advised legal codes, the state at least temporarily could prevent the demise of men and institutions that were not fit to survive. By such argument, Spencer attempted to provide an evolutionary rationale for a rather extreme laissez-faire economics and politics.

During the last three decades of the nineteenth century, Spencer and social Darwinism were the vogue. In 1882, Spencer visited the United States and received a hero's welcome. The importance of his influence on American social thought is difficult to describe. Charles Cooley, who eventually became a critic of the position, wrote:

> *"I imagine that nearly all of us who took up sociology between 1870 . . . and 1890 did so at the instigation of Spencer. . . . Whatever we may have occasion to charge against him let us set down at once a large credit for effective propagation."*

Certainly one of the most influential of American social Darwinists was sociologist William Graham Sumner. Using the professorial prestige of his position at Yale most effectively, Sumner preached an evolutionary conservatism. His position was fatalistic and laissez-faire in the extreme. Consider the following passage from his essay, *The Absurd Effort to Make the World Over:*

> *"The great stream of time and earthly things will sweep on just the same in spite of us . . . . Every one of us is a child of his age and cannot get out of it. . . . Therefore the tide will not be changed by us. It will swallow up both us and our experiments. . . . That is why it is the greatest folly of which a man can be capable to sit down with a slate and pencil to plan out a new social world."*

Competition and conflict leading to the natural evolution of the social was the central theme in much European sociology and social philosophy as well. Still, it was in the United States that this intellectual movement gained its greatest support. It has been suggested that the great acceptance of social Darwinism in the United States was an instance of an ideology fitting the circumstances. There was struggle and strife and intense economic competition. The development of the United States seemed to some to be the example *par excellence* of the theory. Great teachers like Sumner were interpreting American social history skillfully in evolutionary terms. Their explanations seemed logical and were at least anecdotally illustrated by the happenings of the day.

Social Darwinism and the laissez-faire economics associated with it did have critics. Toward the turn of the century, writers like Henry George and Edward Bellamy were gaining larger audiences. The fatalistic element of social Darwinism was attacked, and the negative consequences of uncontrolled competition were decried. New

philosophical orientations were being found in the pragmatism of James, Baldwin, and Dewey. By 1920 the critics had gained ascendance, and social Darwinism as a general orientation in social thought began to die. The death process was slow; one still hears its groans and rattles.

There have been many ways in which Darwinism has been applied to relatively specific social phenomena, as in justification of the theory of the "white man's burden"

of the imperialist era. The tenor of that thinking probably was illustrated most adequately by the words of the Rev. Josiah Strong:

> *". . . the world [will] enter upon a new stage of its history* — the final competition of races for which the Anglo-Saxon is being schooled. . . . *this powerful race will move down upon Mexico, down upon Central and South America, out upon the islands of the sea, over upon Africa, and beyond. And can anyone doubt that the result of this competition of races will be the 'survival of the fittest'?"*

Social Dawinism also was employed to justify ultra conservative domestic and social policies. John D. Rockefeller and Andrew Carnegie spoke and wrote praises of

Spencer: bigger and more powerful organizations were only the result of natural law; how could you logically oppose such growth? Slums, the lack of public health facilities, miserable conditions in prisons, and the exploitation of immigrant populations were justified in terms of Darwinian social thinking. The tone of that thinking was set early in the writings of Spencer. In 1850, Spencer strongly opposed public aid for the poor: the poor were unfit; the whole effort of nature was to rid the world of the unfit; all were on trial.

Darwin added his prestige to this position:

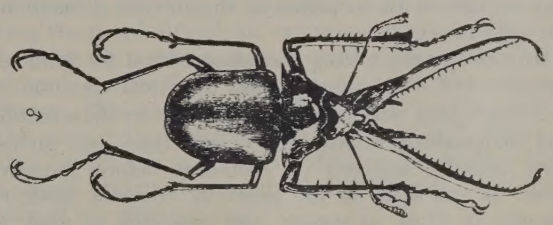
*"We civilized men . . . do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. . . . Thus the weak members of civilized society propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man."*

Vestiges of such thinking remain in American thought and speech. Governors claim that Negroes are not capable of handling responsibility and dwell on the dangers of mongrelization of the races. Concerned mothers worry about their sons marrying women of "good stock." Even highly sophisticated persons occasionally become seduced by the logic of the extreme eugenicists. Large segments of nations become convinced of the truth of one or another racial myth. We are told in a national magazine of not too long ago that the way to prevent sex crimes is to sterilize sex criminals. Politicians and diplomats continue to speak of a condition evolving out of some previous condition as if there were some inevitable cause operating that relieved politicians and diplomats of responsibility. Certain laws are lamented because they interfere with the "natural process of competition."

What of the positive applications of evolutionary ideas to social phenomena? Some concepts and postulates of social Darwinism have facilitated the study of social process. There are contemporary and very competent anthropologists and sociologists who view technical accomplishment within a modified evolutionary framework. Also, the sociologist studying the development of the modern metropolitan area finds such concepts as competition for available resources extremely helpful. In fact, some of the best work of the sociologist in the area of urban patterning and change has been done entirely within a framework derived from biology.

Concepts and ideas derived from one intellectual tradition or discipline, then, can be useful even if one does not accept the tradition *in toto*. The utility of such concepts may be illustrated by considering the much maligned "organic analogy" utilized by most social Darwinists. It is true that comparisons of society with an organism were developed to ridiculous extremes by some writers. Now few of us would devote too much time attempting to locate our society's stomach, liver, or rib cage. On the other hand, a social organization does have a limited resemblance to an organism. Like the human body, a social organization does have a life that is independent of the individual cells that compose it. Thinking about organizations in such a light leads to the asking of certain questions: What are the conditions of a social organization that result in its continuous functioning regardless of personnel turnover? What are the conditions to which an organization must be suited in order to function? Not only the asking but the answering of such questions apparently has been facilitated by consideration of the social organization as something like an organism.

What of the more fundamental orientation of the social evolutionists? Is there some developmental process operative in social phenomena? Certainly the possibility must be admitted. We now know much more about social phenomena than Spencer did when he wrote his *Principles of Sociology*. We know more than Darwin when he wrote his *Descent of Man*. We do not make Spencer's and Darwin's mistake of confusing biological inheritance with cultural process. We do not make the



mistake of placing various contemporary societies in an evolutionary rank order simply because their values differ from our own. We understand the operation of ethnocentrism to a considerable degree, even the ethnocentrism of scientists. Yet this is not to say that there is a lack of sequence and order. For example, we see certain phenomena repeatedly as previously non-industrial societies enter the process of industrialization. Does this repetition indicate a natural development? Certainly we cannot answer such questions negatively simply because the early social evolutionists were anthropologically and sociologically naïve.

In addition to supplying certain useful concepts and potentially useful orientations, the social Darwinists helped perform a most important task. From the outset they saw man and society as parts of nature and as subject to natural law. If we are to have an objective, empirically based science of the social, that assumption has to be made. If the order we observe in man's behavior is not a natural phenomenon, then a social science is certainly a contradiction in terms. It is to the great credit of Darwin, Spencer, Sumner, Small, and the rest that they viewed man in a natural frame of reference. The relatively wide acceptance of this point of view today is due in considerable part to the earlier influence of social Darwinism. This is perhaps the most important consequence of the evolutionary approach to social behavior.

# GOD'S WORD

## *Catholicism reacts to Darwin*

by Floyd Jenkins, S.J.

*The Reverend Dr. Floyd Jenkins, S. J., is an assistant professor of biology at Loyola University of Los Angeles, California.*

One hundred years after the publication of *Origin of Species,* evolution is a never failing topic for discussion. Man's first intellectual interest is in discovering his own nature, origin, and purpose on earth. Further, the religious interest of the Judeo-Christian world centers on the answers to those questions as presented in the Scriptures, or revealed word of God. Evolutionary theory is necessarily so bound up with those fundamental questions that we cannot be surprised at the interest aroused by Darwin's book.

Historically the setting was almost ideal for both acceptance and for a vigorous and hysterical rejection of evolution. Men were prepared somewhat by the scientific and materialistic atmosphere of the time, but almost none actually believed in evolution before Darwin's book. It was alien to the generally accepted mode of thought to think of species, and especially of man, as related by descent to other lower forms. It is doubtful whether Darwin's work would have had the acceptance it received if he had not done so thorough a job of presenting the mountain of data accumulated in support of his theory of descent by natural selection.

On the other hand, the Protestant religious revival in England and the United States was in part of a fundamentalist nature. The fundamentalists believed in literal acceptance of the Bible story without investigation into the literary usages which might have been employed by the Sacred Author. They defended what was to them "essential" without entering into further theological considerations. Certainly there were also Catholic writers who showed tendencies in that direction.

How did the Catholic church react to the Darwinian theory of descent? To understand the problem which Darwin's work presented, it might be profitable to review the religious and philosophical points of contact between Darwinism and revealed religion.

The biblical account of creation of the world and of all the species which populate it in a period of six days seemed to be contradicted by the evidence for the descent of species, one from another, throughout the millions of years required by the scientific theory. Darwin also appeared to confirm the German biblical criticism of the 1830's and 1840's which tried to show that the Bible was not an inspired book because of errors it was supposed to contain.

The *Origin of Species* implied the animal origin of man, and this was expressly stated in *The Descent of Man,* published in 1871. This suggested to many the necessity of discarding the human soul and the impossibility of investigating man and his social and intellectual activity by other than the mechanistic scientific method. Although Darwin would not let himself be drawn into discussion of the religious and theological questions, his proponents were not at all backward about reaching those conclusions.

Finally, evolution through chance variations and survival of the fittest supposedly did away with the necessity of a continually active Creator; for, in Darwin's system, order was produced by blind chance. Materialistic monists such as Haeckel seized on that aspect of the theory

to declare that the Creator was no longer necessary at all.

Perhaps the best way to understand the reaction of the Catholic church to the problems posed by Darwinism is to review her stand on these three questions and on the nature of the Bible.

The Bible is considered to be the word of God, written by human instruments in their own way, but setting forth the truths God wished communicated to man. As the word of God, the Bible cannot err. The metaphors and other peculiarities of expression are the authors' own. God was not dictating a source book in cosmology or geology or biology to the author of Genesis. The author knew no science. He wrote for people who would not have understood him if he had. The church holds that there are no errors in Scripture in matters which it teaches. St. Augustine advised us that we should admit rather that the text of Scripture is not preserved accurately or that we have not understood it than admit that the word of God errs. For us to read Scripture intelligently, we must put aside our modern thought patterns and assume the mental attitude of the prescientific Semitic age. It is futile to look in Scripture for answers to questions which are not treated there.

On June 30, 1909 the Pontifical Biblical Commission published a reply to certain inquiries on the interpretation of Genesis. They maintained that here God was teaching man the origin of the universe by an act of His creation, the special creation of man and man's original felicity, his failure to pass the test and his fall from grace, and, finally, the promise of a Redeemer. It was declared further that the meanings of the authors of Genesis must be accepted as they intended them, but that this does not exclude the recognition of allegories, metaphors, and anthropomorphic modes of speech. An example of the last would be the creation of Adam from the slime of the earth, as a potter fashioned his ware from the clay. No one seriously imagines that this was the way in which God went about the creation of the first man. However Adam's body was formed, it is an article of Catholic faith that his soul was a spiritual thing, that part of him which made him "the image and likeness of God." It follows that the soul could not be the result of a material evolutionary process; for, though the body is material, the soul is known by its intellection and will to be a spiritual entity, essentially independent of matter.

Did the reply of the commission represent the attitude of the church at the time of the publication of the "Origin"? The church does not move hastily in such matters and actually the commission's was the first official pronouncement on the question of evolution. One will search a long time before he discovers any pronouncement of the church on scientific matters, and then it is made only to indicate whether a theory of contemporary prominence can be considered to harmonize with the known meaning of God's Word — never, however, to teach any scientific theory or doctrine.

The more immediate reaction in church circles to the Darwinian theory can be found in the writings of individual Catholics of that time. When the theory was launched, theologians, among them many Catholics, almost immediately labeled it heretical. Because it seemed to strike at the very roots of Christian belief and because such men as Haeckel made it synonymous with their atheistic philosophy, evolution was regarded as an enemy to be destroyed. The camp which actually lost the battle belonged to those who espoused the gross literal interpretation of the Bible without regard for literary forms or literary criticism. The fundamentalist position was never as strong in Catholic theological circles as among some Protestant theologians, nor did it go to such great lengths.

From almost the beginning of the Darwinian discussion, there were many Catholic churchmen and scientists whose attitude was far removed from fundamentalism. In 1877 Knabenbauer stated that "there is no objection, so far as faith is concerned, to assuming the descent of all plant and animal species from a few types." Fr. Erich Wasmann went further: he had observed cases of evolution in his studies on ants and the beetles which they keep as inquilines. Wasmann was not only a priest and scientist in good standing, but he carried on public debates with Haeckel and Plate in an attempt to neutralize the harmful effect those monistic biologists produced in identifying Darwinism with atheism to the detriment of both science and religion. Canon Dorlodot and others espoused the view that evolution was a scientific question to be judged on its own merits. Most early writers were cautious in speaking of human evolution. While admitting the possibility of the evolution of man's body, they felt that the scanty paleoanthropological evidence which existed at the time did not allow conclusions to be drawn. Many conservative theologians have held up to the most recent times that scriptural indications are that the body of man could not have evolved from lower animals, but was formed by God at the time of the infusion of his spiritual soul.

On the other hand, in official pronouncements on the subject, the church has been cautious without restricting true scientific freedom. In an allocution to the Pontifical Academy of Sciences in 1941, Pope Pius XII indicated his belief that someday science might come forth with new evidence concerning the origin of man's body, though he did not think there was anything conclusive at that time.

A letter written in 1948 by the secretary of the Pontifical Commission for Biblical Studies to the Archbishop of Paris referring to the responses of the commission summarized earlier says that they "by no means block the way to a further, truly scientific investigation of these problems, in accord with the findings of the past forty years." He added that the early chapters of Genesis "abound, in simple and figurative language, adapted to the minds of less cultured men, in the basic truths that are presupposed by the economy of salvation; along with a popular description of the origins of the human race."

Most recently the encyclical letter "Humani Generis" of Pope Pius XII reaffirms the stand taken earlier and adds that there is nothing to prevent the investigation by competent scholars of the animal origin of man's body so long as they remain ready to submit to the judgment of the church should it be deemed necessary.

Theologians are notoriously conservative, so it should not be a surprise that very often Catholic biologists have been ahead of them in acceptance of the facts of evolution. This is all the more understandable, since biologists are obviously more closely acquainted with the

scientific evidence in all its details and significance. In 1947 a Spanish Jesuit named Anderez published the results of a survey among European Catholic biologists. He found that the great majority was convinced of the truth of evolution, although there was some degree of variation in the scope which they allowed it. The Rev. Pierre Teilhard du Chardin, S.J., world renowned paleontologist, reported that a survey of the opinions of all the paleontologists attending an international meeting showed complete unanimity in acceptance of the facts of evolution. Numerous articles on evolution and the relation of evolution and Catholic thought clearly show that the discussion sparked by Darwin a century ago is still going on in the church, and with a freedom which would have surprised an earlier century.

The attitude which is coming to prevail in the church has been summarized by John L. McKenzie, S. J., in his excellent book, *The Two-Edged Sword,* an interpretation of the Old Testament. He says: "The biological continuity of man with the lower animals, in the opinion of the natural sciences, is as securely established as it ever will be; the structural similarities between man and the lower animals, which are especially apparent in the remains of primitive man, leave the scientist no room for doubt. In this respect, theology is now willing to admit that modern science has a well-founded hypothesis.

"It is evident that the author of Genesis 2-3 knew nothing of any such theory of development; and we can extend this denial to the stories of primitive man in Genesis 4-11. There is not and there ought not to be any question of a 'conflict.' Genesis does not contain the fruits of scientific research, but a collection of ancient stories, without roots in space and time; it has no geography (except in Genesis 10) and no chronology."

"Theology insists that the question of the biological continuity of man with the lower animals be kept distinct from the question of psychic continuity. But it does not appear that the question can be settled on purely biblical grounds. The Hebrew story, like the cosmic account of Genesis 1, accepts the belief that man is not continuous with the lower animals; the difference is certainly on the psychic level, and the question of the biological level never entered the mind of the Hebrew, as it never entered the mind of anyone in the ancient Semitic world. Not until modern scientists came along did man find a way in which, by a single brilliant piece of reasoning, he could identify himself with both the Deity and with the lower animals. Not only the biblical account of human origins, but the whole of biblical religion, and the whole of Christian belief, which has incorporated biblical beliefs, rest on the truth that man has a nature and a destiny which he shares with no other living creature."

The biblical story "is less a story of how man came to be than what man is. It is important to see that man is like God, but is not God; it is important also to see that man is like lower forms of life, but is not one of them. This the biblical story tells us," and there can be no conflict between objective scientific evolution and the biblical story, for they are both the work of God.

# GOD'S WAY

## *Protestant Darwinism*

## by Donald B. Meyer

*Dr. Donald B. Meyer is professor in the department of history at the University of California, in Los Angeles.*

Darwin appeared to the attention of most Americans shortly after the Civil War, at an unfortunate moment in Protestant history. During the war, American Protestants had engaged in an orgy of self-indulgence, as they felt that the war was being fought in the spirit of a crusade.

The first issue raised by Darwin was quite general. The power of his thought suggested that men of religion would have to take a back seat to men of science. Until the Civil War most American colleges were heavily religious and still gave the standard curriculum in which science had only a small part. Many of the eminent scientists in the United States until then had been clergymen themselves. With Darwin, the notion of an integration of all knowledge under the rubrics of religion was shaken severely. In the first place, then, the reaction to Darwinism was one of threatened prestige.

Only in the second place were there intellectual difficulties. The obvious intellectual difficulty about evolution was that the Bible spoke of fixed species and acts of creation by God which the evolutionary scheme seemed to reject. Actually that did not trouble many people for long. It was unfortunate that the "higher criticism" had not reached the United States — the work of the German

scholars who demonstrated the fact that the Bible was written at various periods and, by implication, by fallible men shaped by their social atmospheres, shaped by their particular needs, and by no means serving as the passive pens of God. Even without that scholarship, liberal Protestants had been rescuing the Bible from scientific competition long before Darwin. The fact of evolution was absorbed rather easily in liberal circles. John Fiske popularized evolution basically as "God's way of doing things." Simply by looking at nature, presumably the way Darwin looked at nature, one would find his way to God — God would reveal Himself through nature. Emerson had thought this already on less scientific grounds.

What emerged in those circles was something easily labeled a "religion of evolution." All of life was a progress toward perfection. Man's spiritual development was the evolutionary goal intended by God. Liberal Protestants were saying that God still could be understood as the first cause — as the creator — and that science studied how His creation worked. Henry Ward Beecher was one of the important converts. Toward the end of the century, Lyman Abbott, another liberal Congregationalist preacher, wrote *Theology of an Evolutionist* in which he converted many old points of view into evolutionary terms, as sin, which became no longer a kind of existential proposition about man, but rather a lapse backwards on the evolutionary scale, a lapse into animality. The followers of Dwight Moody or the Jehovah's Witnesses or the Evangelical Methodists hardly were aware of the nature of Darwinism, let alone the issues. So there was really no great struggle once liberal Protestants realized how they could absorb the metaphor of evolution into their thinking by a very loose translation of the scientific concept which Darwin had derived from biology into a cosmic tale.

The real issue in Darwinism was not the fact of evolution, but the method. It was Darwin's theory of natural selection that was crucial for religious circles. By "accident" individuals varied, and the environment "selected" those best adapted to survive; eventually this process led to new species. If evolution operated thus simply by accident and the impersonal pressure of nature, the implication was very serious indeed: that no prior intelligent force had "designed" everything, and that there was no God really concerned for man in any direct sense. The reaction of a man named Charles Hodge in a book, *What Is Darwinism?,* in 1874 expressed the possible anxiety. Hodge was a conservative, a Princeton theological seminarian, trying to save what was, for him, the basic outline of Presbyterian orthodoxy, or Calvinism. He said very simply that if Darwin were right about "natural selection," then clearly there was no design in the universe. Darwin tended to agree with Hodge: he once was asked, "Can you see any purpose, . . . any direction, any teleology — to use the word of the philosophers and theologians . . . in this process of natural selection?" and said, "No, I can't."

Darwin himself did not know whether natural selection was the method. It was the best of his thinking on the issue, but he was not able to prove it. The theory of natural selection came to him, not from his biological studies directly, but from the theories of Thomas Malthus, a preacher who thought about population problems. So much the more interesting, then, that it was precisely this speculative theory that was adopted in the most powerful circles of the Protestant community, among the big businessmen and their preachers who defended laissez-faire capitalism. There the association of Darwinism and Protestantism was very deep. It provided many of the cliches of business ethics that survived into the 1920's in the National Association of Manufacturers and the United States Chamber of Commerce, and, indeed, persist today. Those who follow politics have noticed many of the themes of social Darwinism in the defense of today's "right-to-work" propositions.

What was most fascinating about competitive social Darwinism was that it came the closest to accepting the non-religious possibilities in Darwin. This was symbolized in Herbert Spencer's agnosticism. After finishing his theory, it occurred to Spencer that he had left out God, so he filled in the space with "The Unknown."

For men eager to praise themselves as "self-made," that was acceptable, but it was extremely dangerous for good middle-class Protestants. The liberals who listened to

Fiske finessed the issue by concentrating on the level of social evolution. Here Unitarianism was most active. The liberals argued about as follows: God was immanent; He was no longer the transcendent God of orthodoxy; He was within the processes of life. He was responsible for all of those processes, and they were moving in the direction of certain levels of existence which gradually would emerge on a higher plane than that of biological natural selection.

The most important of the emergences was that of the psychic factor — man with his powers of mind and consciousness. One effect of the appearance of the psychic factor was that men no longer had to understand evolution to be a matter of necessity. Certainly no longer was it a matter depending upon "accidental" variations among individuals. Now, presumably, evolution could be planned. The new factor might have emerged not simply out of accidental variations but because God had intended it, and with it men could lead free lives. Indeed, they could take charge of nature itself. That saved the whole liberal position of Protestantism, with the individual a free moral creature, exalted as the climax of existence. Socially Protestantism could remain conservative, so long as it stressed only the free individual. When it stressed the freedom of man generally as a species of mind and evolutionary morals, it could lead into social reform and the social gospel. Walter Rauschenbusch declared that the idea of social evolution toward a Christian socialism was what Jesus Christ had been teaching in the first place.

Again there was the loose translation of Darwin's scientific concepts into other areas. Actually the idea of social evolution came as much out of religion before Darwin as from science, above all out of the liberal religion of the eighteenth century, which was quite unacquainted with Darwinistic facts, but which was motivated by an independent religious enthusiasm for perfection.

Despite the fact that liberals made the easiest and fullest use of Darwin, it was just as possible to absorb his ideas for the purposes of orthodoxy. The Calvinists were more consistent than anybody else. James McCosh argued that what Darwin called "accidental variations" were really the supernatural choices of an intervening Deity; and George Wright, of Oberlin, argued that Darwinism was really the Calvinistic interpretation of nature. He meant that if Darwin meant what the *Origin of Species* implied, then there was no definition of fitness, except in terms of the system as a whole. At one era, a John D. Rockefeller would make a billion dollars — a century later a John D. Rockefeller might be crushed in a new standard of competition. There was no absolute way of telling who was fit and who was not. Wright was reviving the Calvinist idea of God's transcendence, the idea that God was hidden behind nature and behind society. Man couldn't really know His intentions. All he could do was believe in Him on faith.

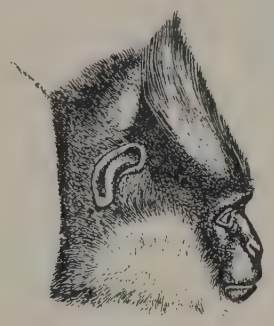
The revolution in genetics around 1900 based upon the theories of Gregor Mendel changed many of the

problems of Darwinism. The theory of mutations in the genetic material made the idea of a struggle for existence among individuals largely irrelevant. Only genetic mutations could make for evolutionary transformations. As a consequence of that new approach, there was no longer the supposedly scientific support for sociological, political, or moral theories. Social thought, ethics, and theology were freed once again from the biological level of things. In the twentieth century the liberal point of view, however, went right on with the notion that evolution was God's way of doing things. The great exemplar of that was Harry Emerson Fosdick, famous for expounding the Bible as part of the story of the evolutionary emergence of man's appreciation of monotheism.

This was already somewhat old-fashioned, because in the social sciences, particularly anthropology and sociology, men no longer were interested in evolutionary laws. The third aspect of Darwinism, the consideration of man as a part of nature, had become much more important. Up until Darwin, in most Protestant circles men felt that man was a creature apart, to be explained by the direct action of God. From the time of Darwin on, such approaches were extremely shaky. Darwin approached all of existence in terms of function. A "problem-orientation" was implied in Darwin which was the hardest thing for Protestantism to absorb. It came into religion in the United States by way of psychology and William James. James's approach to religion was to ask what problems

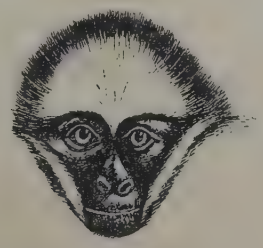
in human living religion solved. James was not trying to trace long evolutionary developments of religious consciousness; he was not trying to discover minimum religious beliefs among all of mankind. This functional approach came directly out of Darwin's way of thinking: what use was the giraffe's neck? what use were the rabbit's ears? This functional approach to religion led through James in one direction toward the Protestantism of individualistic pseudo-psychological therapy.

The sort of religion exemplified by a man like Norman Vincent Peale dates clearly from the 1890's: God exists because believing in God is very helpful. Helpful for what? Man, now, not God, decides. Actually, it is not man who decides, but the American way of life. This is Protestant Americanism. It is also the disintegration of Protestant theology and much of Protestant philosophy, and one can say safely that such Protestantism is basically a debris, a disintegration of anything like Protestant piety in the historic sense.



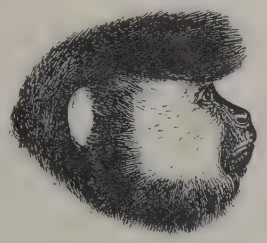
Another emanation of the functional point of view could be traced through John Dewey, where Protestantism ended in humanism, and past Dewey into present-day neo-orthodoxy. Since Dewey was much more concerned with philosophy, and his followers, with education and politics, than with the intensely personal emotional life that fascinated James, the idea of God came close to evaporating in his circles. Dewey realized that and relatively late in his career decided to rescue the *name* of God in his book *A Common Faith.* There he argued that God was man's creation, the name for the full association of the highest of human ideals.

Not only the psychological religion sponsored by James and the humanistic religion sponsored by Dewey, but also modern neo-orthodoxy is functional. Reinholdt Niebuhr wants to revive Protestant concepts going back to the Reformation, to St. Augustine, and to Paul, but his reasons are that they will work for men. They will prevent certain unfortunate things from happening quite so often, particularly in man's political life, than otherwise would happen. Niebuhr looks at religion in the life of man and at man in his life in nature and society, and does not use standard orthodox arguments based upon the Bible or upon anything like scholastic reasoning.



Neo-orthodoxy illuminates the fact that the real problem for religion is not nature as nineteenth century liberals thought. One does not solve significant religious problems by extricating man from nature. Neo-orthodoxy really tries to solve the problem posed by Darwin's notion of natural selection, which is still posed by the approach of the geneticists: where can man find a complete, intelligible design in life with which he can identify? Neo-orthodoxy is at the opposite pole from the humanist idea that God is a creation of man. God, once again is known to be hidden, obscured behind all the data that we know of from nature, but more crucially from society and history and psychology. We relate to Him only by faith, not by methods of empirical inquiry.

The great controversy over evolution during the 1920's was not very significant to the long range tendencies of



Protestantism. In the twenties a folk culture was being disturbed deeply by modern developments. All that folk culture had to cling to was the Bible. Its reaction, while violent, was perfectly comprehensible. As a generally moralistic folk culture, those people by no means had been part of the prosperous and complacent middle-class society that had adopted Darwin on the grounds that evolution was God's way of doing things. People who argued that way assumed that God's way certainly would bring good things to them. That was what the fundamentalists of the twenties couldn't assume. Most of them felt they were being left out, as did their great leader, William Jennings Bryan. They turned to the

source that Americans have turned to generation after generation — the Bible. Their struggle against Darwin was not wholly irrational. It takes immense resources to imagine man as a creature laboring to create not only himself but his gods.

The more or less permanent change in Protestantism wrought by the Darwinist revolution I would say was this: from the time of Darwin even conservative Protestant circles have tended to see man more and more in context. One thing has remained sensitive in all religious circles — the relationship between man's religious life and his biological endowment. The biological approach to man has not been established thoroughly despite Darwin. Of course, the biological point of view today is complicated by the additional figure of Sigmund Freud, upon whom most of the challenge of a naturalistic perspective has come to hinge.

The question of Protestantism today seems to be whether or not it can defend the integrity of the individual in terms drawn from man's life in time, in society, and in nature without drawing upon the classical terms of orthodox religion. Can it give up a dualistic approach to man without sacrificing the individual to the impersonal processes of nature, as the Social Darwinists did, or to the impersonal processes of society, as the Liberal Evolutionists did?

# CHARLES DARWIN ON RELIGION

"Whilst on board the 'Beagle' I was quite orthodox, and I remember being heartily laughed at by several of the officers (though themselves orthodox) for quoting the Bible as an unanswerable authority on some point of morality. I suppose it was the novelty of the argument that amused them. But I had gradually come, by this time [1836-1839], to see that the Old Testament . . . was no more to be trusted than the sacred books of the Hindoos or the beliefs of any barbarian. The question then continually rose before my mind and would not be banished — is it credible that if God were now to make a revelation to the Hindoos, would he permit it to be connected with the belief in Vishnu, Siva, etc., as Christianity is connected with the Old Testament. This appeared to me utterly incredible . . . by such reflections as these, which I give not as having the least novelty or value, but as they influenced me, I gradually came to disbelieve in Christianity as a divine revelation. The fact that many false religions have spread over large portions of the earth like wild-fire had some weight with me.

"But I was very unwilling to give up my belief. . . . But I found it more and more difficult, with free scope to my imagination, to invent evidence which would suffice to convince me. Thus disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress, and have never since doubted even for a single second that my conclusion was correct. I can indeed hardly see how anyone ought to wish Christianity to be true; for if so the plain language of the text seems to show that the men who do not believe, and this would include my Father, Brother, and almost all my best friends, will be everlastingly punished.

"And this is a damnable doctrine."

*THE AUTOBIOGRAPHY OF CHARLES DARWIN,* edited by Nora Barlow. (London: Collins)

# Editorials

*Opinions expressed are those of individual editorial writers*

## *Three little words*

The United Church of Christ, which represents the merged Congregational-Christian and Evangelical and Reformed churches, recently proposed a statement of faith for adoption by the member congregations.

Although we properly distrust such "creeds" on principle, liberals will find the new statement more unitarian than any theological pronouncement yet to come from an "orthodox" denomination.

To be sure, the unitarianism is largely negative. The trinity is not mentioned. Jesus is not called God or Saviour, but he is called Lord. God is an Infinite Spirit who is Jesus' father, but he is also father of all men. Jesus is called a man. The Bible is not mentioned.

In short, aside from the Madison Avenue language of the thing, there is nothing to roil the liberal Christians and much to annoy the conservative Christians in the United Church. It might, in fact, have been adopted by any Unitarian church of a century ago.

If the statement does represent the current theology of the United Church, it makes one gesture of some of its members a little ridiculous. In view of the omission of the formula "God and Saviour," why do they remain so arrogantly self-righteous in approving exclusion of Unitarian and Universalist churches from the various Councils of Churches — for refusing to use those very words?

JOHN M. MORRIS

## *Why argue mythology?*

Both capitalism, or free enterprise, and communism are mythologies. They scarcely exist except in political speeches. The dynamic force in both Russia and the United States (and this applies to most of the world) is neither communism nor capitalism, but nationalism.

Those who would use the terms *communism* vs. *capitalism* or *free enterprise* to describe the basic issue between Russia and the United States are equaled in confusion only by those who see the cleavage in terms of *atheism* vs. *Christianity*. Both fallacies seem to go together.

It is obvious that communism has become but an extension of Russian imperialism. At the same time, it has become a sacred concept, a sacred theory to the Russians. As such it is a religious concept which can evoke feelings. Yet it is mythology, not reality.

In the same way, our society is a far cry from capitalism or free enterprise. It is true that one can still go out and start a business. But precious little freedom is left after he has filled out all the government forms, fulfilled all the government regulations, and paid corporation and income taxes.

We owe our ambassador to the United Nations, Henry Cabot Lodge, a debt of gratitude for publicly setting straight the record. Mr. Lodge said that economic humanism rather than monopoly capitalism describes best our economy. *Time* magazine reported on his remarks:

"American business prospers at the same time that the federal government, in ways large and small, pervades our lives — that one adult in five gets regular checks from the government and that federal warehouses give out food to five million persons and that two million persons live in government-subsidized housing. We live in a welfare state which seeks to put a floor below which no one sinks, but builds no ceiling to prevent man from rising. The plans of tens of thousands of independent producers lead to greater production, a more dynamic economy, and a richer life for all."

We have, as President Eisenhower suggested, a "way of life" and not a system. Therefore, to argue capitalism against communist ideology is, as Premier Khrushchev suggested, like "the deaf talking to the deaf." One is arguing mythology, not reality.

It's as pointless as arguing theology.

PAUL N. CARNES

## *So near and yet so far!*

If Unitarians had eight million dollars to spend for advertising, what would they advertise? Their greatest common denominators, surely. The Unitarian Laymen's League has been experimenting for several years to find such denominators.

Unitarians may never have that much money for advertising. But the Religion in American Life (RIAL) campaign does have eight millions for advertising this Fall, much of which will be spent in November.

What does it advertise? Its theme is "Find the Strength for Your Life. . . . Worship Together This Week." It suggests, in other words, that each find his own faith and that perhaps he can find it through a church.

Twenty-seven religious groups, most of them dealing in packaged religion, sponsor the RIAL campaign. In seeking a greatest common denominator, isn't it curious how near, and yet how far, they have come to what Unitarians have been saying all along?

VICTOR BOVEE

influence. Instead, Unitarian membership has lagged behind the rate of population growth. Hundreds of thousands of potential Unitarians have been turned away because we have confused "liberalism" with the absence of any religious, moral, or ethical standards, whatsoever.

Someone has said that it is good to be open-minded, but not so open-minded that your brains fall out. In our effort to be liberal we have permitted Unitarian churches to be seized and used as fronts for those who would destroy freedom. We have become so apologetic of Christianity that we have removed the word from [the title of] our official publication. We have watched many of our churches languish into flaccid ethical culture societies. In the current gigantic struggle with a force that would condition the human mind to the slavish acceptance of that supreme orthodoxy, the super-state and the mass-man, we stand confused and impotent for fear that a tiny percentage among us who are using our name for their own purposes will accuse us of reaction.

In short, our brains have fallen out. And it is a pity, for we'd have so much to offer if we only had some guts. . . . — JENKIN LLOYD JONES, *Tulsa, Okla.*

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*To the Register:* [Re] Mr. Bloomfield's article concerning May meetings resolutions. He seems to feel that church people are not competent to express opinions on foreign or international affairs but should leave such matters to the experts, presumably of the State Department. With his criticism of specific resolutions I agree considerably. With his theory I cannot.

This nation's government is supposed to be in some degree representative of the whole people, which includes church people. The people may often be wrong, and any segment of them may be wrong, but history does not reveal the State Department to have been endowed with superior wisdom even though it undoubtedly has had far greater knowledge at its disposal than the rest of the people. In fact, I think history would suggest, as Mr. Bloomfield charges against "liberals," that the State Department "often tends to become prisoners of [its] own species of dogma and doctrine," while at other times it flounders badly.

It is to be doubted whether the State Department has not too often dumped the wrong resolutions . . . in the waste basket. . . . — ROBERT T. WESTON, *Louisville, Ky.*

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*To the Register:* Being a Unitarian at times has been painful and disconcerting from an intellectual standpoint. The most active writers among us seem to be those that are applying their limited thinking, experience, and understanding to resolutions and solutions international, political, and military in scope. It was, therefore, with great pleasure that I read Lincoln P. Bloomfield's article . . . Unitarians should take heed. Before we put our good intentions into resolutions, we should become informed about the real world we live in. — TOM HENKEL, *Santa Monica, Calif.*

*To the Register:* I hope it was with tongue in cheek that you published Dr. [Lincoln P.] Bloomfield's objection to AUA resolutions (Mid-Summer *Register*). As I read it, I kept thinking: "Why, this is the State Department speaking" — and sure enough, he was "for many years a State Department official," he says. The State Department pattern appears not only in the rigid orthodoxy of his attitudes and the patronizing unctuousness of his expression, but in the underlying strategy of his attack: if I can't win under the rules of the game, then I want to change the rules. We have had too much of this from the State Department. Let's not let it infect Unitarianism. — JOHN M. PRICE, *New York, N. Y.*

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*To the Register:* Mr. . . . Bloomfield's exercise was edifying and doughty; particularly, we can now understand (with agonizing clarity) what sort of faith, vision, problem-solving, and judgment comprise the master-minds of our foreign policy. Some of us, damnably frenzied, frivolous, and with embarrassing resolutions, consider this policy dangerous and equal to suicide. . . .

. . . here goes, . . . wide open: Mr Bloomfield, man, you're out of existence, man, which is to say exactly nowhere, man, whilst you and your mature colleagues, man, 've been nobly, logically fiddling with aspects which include all our existence to existence, oihme, man. . . . — MRS. ARMAND CARNES, *Lombard, Ill.*

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*To the Register:* Please give us more articles on the level of Lincoln P. Bloomfield's "Our Good Intentions" (Mid-Summer *Register*). We political-minded Unitarians need it — badly! — J. TED DAVIS, *Los Angeles, Calif.*

## IS THEOLOGY TOO SPECIALIZED TO BE UNDERSTOOD BY 'MAN IN THE STREET'?

*To the Register:* After reading "We Stand," by Hoehler-Stokes, in the Mid-Summer *Register*, I had rather strong feelings of reaction. In particular, and of significance to the entire article, was the statement:

"Theology, like any other systematic discipline, is learned, and to assume that the language of theology should be that of the man in the street is tantamount to saying that scientific and philosophical language should also be the language of the man in the street."

Granted the necessity for meaningful terminology, this statement raises a related interesting question: *Is* theology a "learned discipline," based on the symbols of tradition, habit, and custom, and *confined* to the terms and symbols of the past; or is it a verbalization, not *only* of past religious experience, but also of the ongoing, incoming, first-hand religious experience of contemporary men and women?

The former concept implicitly assumes that theology consists entirely of second-hand religious experience. It would be a systematized collection of religious insights *already experienced* by persons *other* than those who are "learning" the "discipline."

The latter concept accepts past religious experiences, with their symbolism, but permits a continual reassessment of their validity in the light of *new* experience and insights. It permits the introduction of new terms, which may very well be terms . . . understood by the "man in the street." . . .

Ralph Barton Perry, a famed Harvard philosopher, once said that the virtue of religion must consist in its being true. If it is to be true, he added, it must be open to correction as enlightenment advances. . . .

. . . I deplore the inference that theology is a learned discipline whose terms are so specialized that the man on the street, without the assistance of skilled interpreters, cannot find meaning in the terms, and, as a result, is handicapped in his search for genuine, first-hand religious insights into the meaning of his own life. — HAROLD BARRETT, JR., *Rockville, Md.*

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*To the Register:* In their article "We Stand" in the Mid-Summer *Register,* the Rev. Harry H. Hoehler and Harry M. Stokes . . . plead for the privilege of a technical vocabulary for theology. This privilege must be granted to any priestly cult, but I doubt the validity of such a claim for any of the truly Protestant Christian churches. My neighbor is a minister in the Southern Baptist Church and he would not make any such claim for himself. He just "preaches the gospel."

The Unitarian Church must be truly Protestant in the sense that its ideas must be democratically accessible, but there are many of us who prefer that the church as a whole not be tagged *Christian.* Some of us take this position because we come from another tradition and some for other reasons. (We were pleased when the name of the *Register* was changed.)

Since the Unitarian Church must be truly Protestant, what place is there in it for "theologues" with an esoteric vocabulary unless they come as sinners and backsliders in search of salvation from their own verbiose ways? . . . — CHARLES BUCK, *Tuscaloosa, Ala.*

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*To the Register:* There is a matter that has come up in the controversy over the "Statement of Affirmations" that I believe needs more clarification. Thomas McAughtrie raised the issue (April *Register*) of the source of the human conscience in the thinking of the persons who formulated the statement. In the Mid-Summer *Register,* Mr. Hoehler and Mr. Stokes reply, but I believe they have overlooked the depth and importance of this problem.

The social sciences seem to me to show the human conscience to be subject to conditioning by many diverse, gross, and subtle forces in society, family, and general environment. The question: is there a kind or content of human conscience that is God-endowed or God-given? If so, how and by what process? What are the facts that support a divinely given sense of right and wrong? Can facts be adduced to support this position that are open to general investigation, apart from the learned disciplines of theology?

I think certain *assumptions* of the "Statement of Affirmations" place the whole thing on thin ice because so much of the findings of sociology, psychology, and anthropology is ignored from the obvious character of the assumptions themselves.

Is it un-Unitarian . . . to ask for a solid formulation, in rational terms, of how God endows those within the Christian tradition, or anybody else, with a conscience! — PAUL E. KILLINGER, *Bloomington, Ind.*

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*To the Register:* Certain articles and letters in the Mid-Summer issue of the *Register,* concerning the Harvard students' Affirmations and Edmund Wilson's article on the obsolescence of the God cult, impel me to add my two cents' worth — as a Unitarian, a Humanist, a teacher and sometime social worker, and an associate editor of the *American Rationalist* magazine.

The Harvard students' Affirmations strike me as being at least a century out of date, even though they might well be in keeping with the over-pious Mr. Pusey's current religious revival at Harvard. The Affirmations could be readily accepted, without modification, by millions of contemporary Protestant churchgoers. While the Affirmations perhaps do represent the actual opinions of many Unitarians, yet I am convinced that they are quite far from the main current of liberal religious thought. May I, then, express my general agreement with Mr. McAughtrie.

As for Edmund Wilson, I was rather amazed to see the reactions of readers to his excellent article. . . . Mr. Wilson's views are far more mature, liberal, and rational than those of the young Harvard men who spend their time erecting shaky edifices for more profound thinkers to blow over. . . . — EDD DOERR, *Indianapolis, Ind.*

## QUIXOTE 'DRAGGED FROM ATTIC'? RATHER PART OF THE FIRMAMENT

*To the Register:* Roland Bainton's charming cover picture on your Mid-Summer issue has, I hope, reassured my old Chicago friend, Edwin T. Buehrer, [Mid-Summer *Register*] who objected to the cover design on the first issue in the new format. A picture of Don Quixote, he felt, regardless apparently of its tie-in with the leading article of that issue, was something dragged "from an old attic filled with antiques," and he asked: "What on earth have the shadowy and ghostly knight and his even more shadowy and ghostly followers to do with the spirit and symbolism of Unitarianism?"

But suppose we reverse the question: "What have the spirit and symbolism of Unitarianism to do with Don Quixote?" A denomination that prides itself on recognizing scripture in every guise and age should have a positive answer to that question. And it has always seemed to me one of the weaknesses of liberal religion that in its enthusiasm over the fact that "revelation is not

(*Continued on page 16*)

sealed . . . light and truth are still revealed," it assumes that the older revelations are outdated and, like outdated photographic printing paper, useless.

And that seems to be the point of view from which Dr. Buehrer would withhold doctrinal recognition from Cervantes and *Don Quixote.* But, curiously enough, both the common reader and the experts are against him. Some months ago the Columbia University Press asked the readers of its house organ, *The Pleasures of Publishing,* which goes to periodicals and the "book trade," to vote on the twelve greatest books of the world — not of Europe alone. *Don Quixote* ran sixth, being bracketed between the works of Homer and the Buddhist scriptures.

Meanwhile the scholars seem to regard Cervantes as a thoroughly live issue. In the June, 1959, issue of the *Journal of Aesthetics and Art Criticism,* Professor Albert Cook of Western Reserve discusses Cervantes in terms partly borrowed from another critique by W. H. Auden. And in the English Institute Essays for 1955, *Society and Self in the Novel,* we have Professor Harry Levin writing on Cervantes as "the exemplary novelist." These are merely unsought examples from books I was consulting for other purposes.

. . . every work of imaginative literature has one of two rates. Usually it is written, published, has a certain amount of circulation over a certain time, and then dies. But once in a great while a work of literature is launched, achieves circulation, and then achieves orbit. It does not die out, but becomes a permanent feature of the spiritual firmament. And were Dr. Buehrer to read *Don Quixote* in Spanish or in a well-done translation (don't ask me which; I am contented with John Ormsby's) he would certainly feel the greatness as well as the humor and the perennial validity of the work. — LLEWELLYN JONES, *Cambridge, Mass.*

## PROPOSAL FOR REPRESENTATION IS VIEWED AS UNDEMOCRATIC

*To the Register:* The Merger Commission has made an undemocratic decision concerning the number of lay delegates a church or fellowship may choose. In by-laws the commission has drafted for the Uni-Uni denomination, one delegate is provided for each additional hundred through 950, and one for each additional *five hundred* thereafter.

The unfairness of this becomes obvious when we remember that a delegate's vote belongs to his congregation. Ideally, therefore, each member controls an equal share of the vote of each delegate from his church or fellowship. If one belongs to a congregation having one delegate for 100 members, one has in effect .01 vote at the convention. Under the Merger Commission's plan, a member of "Middletown Fellowship" (fifty-one members) would have .04 "vote." A member of the People's Church of Chicago (4,273 members) would have .004 "vote."

I see no reason for one religious liberal to have ten times as much representation as another. Neither does the AUA: our present by-laws simply allow one delegate per hundred members. (Every church is guaranteed at least one delegate, of course.)

I urge the Syracuse convention to adopt the AUA delegate plan rather than the Merger Commission's. Let's make our new denomination thoroughly democratic. — JEFFERSON POLAND, *Panama City, Fla.*

## WHY NOT INVITE SOME REPORTERS TO COVER AUA BOARD MEETINGS?

*To the Register:* I see from the Mid-Summer *Register* that some people have been thinking that we have not been getting enough information about the acts of the Board of Directors of the American Unitarian Association . . . this is a serious matter.

The trouble . . . as I see it, is that whatever news we get . . . comes to us as a "hand-out." Yet we have within the denomination a number of regular communications media free from AUA control. Why not invite news reporters for these media to listen in on the deliberations and the board? This arrangement would effectively and permanently protect the board from the charge of suppressing information, and all of us as Unitarians would be able to talk about our belief in freedom of information without blushing.

. . . the board has never handed out . . . how its individual members voted on specific issues when there was not unanimity. At our annual meetings we have been called upon to vote for re-electing members of the board without that information. . . . Ending this anomaly would be a further beneficial result of free reporting. . . . — ROWLAND GRAY-SMITH, *Cambridge, Mass.*

## REGISTER TAKES ONE STEP FORWARD; WHY NOT ANOTHER, IN ITS CONTENT?

*To the Register:* Now that the *Register* has taken an encouraging step forward with its attractive new type and makeup, it may be well to consider how it may take another toward becoming the magazine we all wish it to be. I am thinking of . . . content.

. . . good magazine content depends upon how high both editors and their readers care to reach. If they truly care about reaching their aspirations, the result can be a distinctive, respected, and widely-read magazine. . . .

I am sure that there are men within the denomination who can be found to express themselves. . . . But they must be encouraged to reach high. If I were an editor, I would find some way to make them reach high, and I would accept only articles that fulfilled my dreams of excellence. . . . — HENRY H. SMITH, *Chevy Chase, Md.*

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*To the Register:* I find the new format very pleasing and take pleasure in promoting the magazine to both old and new members and guests at Sunday morning services. — MRS. HARRY E. JORDAN, *Holladay, Utah.*

# Books and Ideas

YZABCDEFGHIJKLMNOPQRSTUVWX

## BOOK TRACES EVOLUTION OF A FUNDAMENTALIST

*THE HERESY OF JACOB HOBBS. By Raymond D. Miller. New York: Exposition Press. $2.50.*

Anyone who has gone through the mental anguish experienced by a sincere Fundamentalist who is forced by sheer honesty to evolve from the indoctrinated beliefs of medievalism to a conviction that there is no Jesus of history will find in this novel much of his own life story.

What makes *The Heresy of Jacob Hobbs* of special worth is the challenging presentation of religious ideas — not only angels and devils but God and Jesus — not as historic truths but as symbols (defined by a Catholic priest as "the only possible bridge between this sordid world and the land of our desire") and the conclusions of the heretical Rev. Jacob Hobbs that "whatever one may think of fairy tales for children, adult humanity must have the truth if it is to escape from its long martyrdom."

No orthodox Christian can read this book thoughtfully without having to question his faith. It would be an excellent book for class discussion, and Exposition Press is to be congratulated for publishing it.

THEODORE C. ABELL
*First Unitarian Society, Sacramento, Calif.*

## EVANGELISM AFFECTS AMERICAN RELIGION

*MODERN REVIVALISM. By William G. McLoughlin, Jr. New York: The Ronald Press Company. $6.50.*

The religious revival — its rise and decline, its roots and reasons, its once vital function, and its celebrated methods — is a phenomenon concerning which religious liberals often say and feel more than they truly know. Yet some attention paid to this centuries-old feature of American life can unveil much by way of understanding of the dynamics of popular religion.

Dr. McLoughlin of Brown University's History Department offers a notable contribution in that direction. He looks below the surface to learn why revivals have constantly recurred, what their actual effects have been, and what they have meant to the people involved and to the culture in general. The great names of mass evangelism walk before our eyes again: Charles G. Finney, who made revivalism a profession; Dwight L. Moody, born and baptized a Unitarian, who made evangelism a big business of individual soul-winning; Billy Sunday, who brought a century of modern revivalism to a giddy climax, transforming it into a barnstorming blend of American jingoism and oversimplified, sentimentalized Christian dogma; and Billy Graham, exemplar of the "engineering of mass consent."

The minor revivalists are here too, working in the shadow cast by the big names. Even revivalism, it would seem, has had its heresies, such as the brief effort to turn its emotional power in the direction of basic social reform, beyond its more usual preoccupation with personal, private sin. (Benjamin Fay Mills, once minister of Oakland's Unitarian church, was a leader in American revivalism during its "social" phase.) The author suggests that the eventual repudiation of revivalism in the 1920's and 1930's might have been postponed or avoided if revival leaders had been willing to accept social reform as a legitimate concern of religion.

This important book is loaded with fascinating insights into the seamy side of American religion. It offers medicinal reading for liberals to whom all that sort of thing is merely "ridiculous" or "vulgar." Revivalism has often been both, and with gusto — but it spells a good deal more in the unfolding story of American religion than can be thus high-mindedly dismissed.

PETER H. SAMSOM
*West Shore Unitarian Church, Cleveland, Ohio*

## FREUD'S THEORIES EVALUATED TODAY

*FREUD: The Mind of the Moralist. By Philip Rieff. New York: The Viking Press, Inc. $6.*

This is an astute book, though Professor Rieff, a sociologist, is more at home in intellectual history and in moral theory than in clinical psychiatry. The broad sweep of this critical evaluation of psychoanalysis cannot be considered here, nor the rich texture of Rieff's discussion of contemporary moral issues; I shall limit myself to the author's treatment of Freud on religion.

Freud was a prophet. Reason can "mitigate the cruelty of living, or give sufficient reasons for not living." Man can derive "lessons on the right conduct of life from the misery of living it." Rieff sees Freud as "the first completely irreligious moralist." Religious hope is an illusion. "Unlike Marx, Freud did not have a religious temperament. He looked forward to no salvations. He was more a statesman of the inner life, aiming at shrewd compromises with the human condition, not at its basic transformation."

Freud's treatment of Christianity is dominantly unsympathetic. Christian theology directs love forward to the divine love figured by Jesus. Freud traced love back to sexuality and to the parental fact of domination. The death of Christ at the hands of his brothers, the masses, is sanctioned by the Father-God. If the legend of Jesus has historical foundation, then this is just another case of the overthrow of a father by his son. Otherwise, "Christ was the heir of an unfulfilled wish-phantasy."

On the other hand, as Rieff points out, there is one case where Freud depicts a religious figure as a moral hero: Moses. This is "one curious exception to the general negative in Freud's psychology of religion." Here

religion is not portrayed as conformist, as "the training ground of suppliant personalities." Moses was "at odds with the libidinal discontents of the mob." He rebelled at moral conformity "on behalf of an even more stringent ideal," trying to elevate "the moral standards of the rabble." Rieff clearly feels that Freud had a singular enthusiasm for Moses and overlooked comparable examples. "Had Freud applied his presuppositions consistently to religion, he would have noticed the other side of religious experience, the achievement of unyielding individualism in opposition to current social sanctions."

For the most part, Freud rejected religion in the name of ethics.

CLYDE KLUCKHOHN
*Harvard University*

## EXISTENTIAL ARGUMENT FOUND THROUGHOUT LITERATURE

*FROM SHAKESPEARE TO EXISTENTIALISM: Studies in Poetry, Religion, and Philosophy. By Walter Kaufmann. Boston: Beacon Press. $5.95.*

Every school of thought has its weak side, and the weakness of Humanism is to make the analytic procedures of science an end in themselves, to enjoy the explanation of a thing more than the thing. Professor Kaufmann's book — every reader of which will wish to turn to its earlier companion work, *Critique of Philosophy and Religion* — is not only a corrective to that tendency, but one which nobody but he could have done so well. In the world of thought Mr. Kaufmann has dual citizenship: his early education was German; then he came to America and entered upon a distinguished academic career. Later he returned to Germany and made a first-hand study of the Existentialists.

Existentialism, as Mr. Kaufmann emphasizes, is not any one entity but a series of protests against rationalism in religion and philosophy. Its advocates do not agree, and the man regarded as the fountainhead of the whole movement, Kierkegaard, was not only not an Existentialist but an extreme Protestant. And, while Mr. Kaufmann rejects their rejection of reason, he is at one with them in saying that existence does precede thinking, or to transpose the key, that poetry precedes philosophy. He therefore rejects T. S. Eliot's thesis that Dante was fortunate in being born in a time when thought was unified and that Shakespeare was unfortunate in being born in a time when it was broken up; and he denies Eliot's dictum that "the damage of a lifetime, and of having been born in an unsettled society cannot be repaired at the moment of composition."

All times, he tells us, have been unsettled, and what Shakespeare brought to bear on his own particular hurly-burly were his inner resources. Almost the key of Mr. Kaufmann's exposition of Shakespeare is given in his masterly explication of the ninety-fourth sonnet: "They that have power to hurt and will do none . . ."

After Shakespeare, Kaufmann takes up Goethe and again elicits testimony for the priority of poetry: who thinks of the general first and then seeks an image to illustrate it will produce allegory only.

After considering the more systematic Existentialists, Heidegger and Jaspers and Freud, Rilke and Nietzsche, Mr. Kaufmann analyzes the work of Toynbee — very destructively.

To designate *From Shakespeare to Existentialism* as "must" reading for Humanists and religious liberals would be to do it a disservice, for it is not bounded by any sectarian fences. Mr. Kaufmann is a first-rate literary critic, and his fresh insights into Shakespeare, Goethe, Nietzsche, and Freud can deepen the insights of every discriminating student of literature.

LLEWELLYN JONES
*The Humanist*

## THE UNITED STATES MEETS ITS CRISES

*ONLY THE BRAVE ARE FREE. By Donald R. Richberg and Albert Britt. Caldwell, Idaho: The Caston Printers, Ltd. $6.*

A professor of history and a university lecturer on constitutional law have shared equally in the writing of a history of America. No space is given to battles, wars, and the narrative part of our history. Interest in any period, including the period of tension in which the Constitution was born, is governed by the extent to which significant changes occurred and new directions were taken or blocked in government policy and practice in response to crises caused by expansion, population growth, industrialization, wars, depressions, internationalization, and all problems that required new solutions. *Only the Brave Are Free* is an effort to provide the perspective of past experience for the sake of future decisions.

The authors are not altogether in agreement, and the interesting tension of two approaches runs throughout the book. Author Richberg is concerned, for example, about Supreme Court interpretations of the Constitution justifying powers of government that are explicitly denied and about the fact that "apparently the concealed justification for taxing people so that the government may spend their individual earnings to advance their individual welfare is that the masses of the people are morons who should not be trusted to spend their own money." Author Britt is concerned that we keep faith with the method of trial and error, action and reaction, and the realization that new occasions require their own solutions.

Yet both authors are in the same book, write of the same history, and deal with the same events and problems. One of them writes a last chapter on his "hopes" and the other about his "fears." What a balanced diet!

J. DONALD JOHNSTON
*Unitarian Church of Montgomery County, Md.*

## PEACE PLAN CHALLENGES VISIONARIES AND REALISTS

*PERMANENT PEACE: A Check and Balance Plan. By Tom Slick. New York: Prentice Hall, Inc. $2.95.*

*Permanent Peace: A Check and Balance Plan* contains probably the most completely conceived, realistic suggestions of how to take hold of the complex and thorny business of working successfully at the "peace problem." The author is an Exeter Academy and Yale (Phi Beta Kappa) alumnus and creative, socially conscious humanitarian of great standing in the business world. As founder of the Southwest Research Institute and supporter of many such activities, he has demonstrated his practical wisdom and dedication to the welfare of mankind by use of the most recent technological knowledge. When he turns to the haunting need for real peace in this frightened and frightening world, he does so with characteristic wholeness of his able mind, warm heart, and extraordinary practicality.

Mr. Slick's "check and balance" plan is a presentation of an over-all goal of minimum armaments eventually arrived at by protected stages, with the help of the United Nations (or its equivalent) and the World Court, which candidly meets all the usual objections from fearful realists. Slick knows that the people of the world who care about obtaining relief from the present nightmare of threatened annihilation, who hunger for a co-operative world spirit, must break the log jam of frustrated thinking and action.

Tom Slick is aware that having it in a book is scarcely enough. His writing is a stimulating challenge to examine, test, and work with his plan, or others, until we develop the interest and enthusiasm which has to come in our citizenry if the plan is to be more than an interesting idea. The word must become flesh. To that end, he does all in his power to write some of the clearest and most forceful English I ever have read, grouping his material in orderly fashion, providing excellent chapter summaries, and even using very helpful cartoon charts.

If our world goes into deeper chaos and tragedy because thoughtful and dedicated human beings can not find strength to realize a sound program for peace, it will not be because a practical and inspired plan is not available. That plan is certainly here, and Tom Slick has formed it.

ROBERT H. SCHACHT
*First Unitarian Church, Providence, R. I.*

## WEST MUST FACE FACTS OF MIDDLE EAST

*ARAB UNITY. By Fayez A. Sayegh. New York: The Devin-Adair Co. $3.*

For those who despair that shifting winds of East-West power politics, heated attachments to holy lands, and arid pretentions of American oil companies to moral posture have stifled public interest and knowledge of Middle-East realities, this book, written by a native Arab, will be an oasis of vital information and depth understanding. Through the eyes of a sensitive political historian, exhibiting no reluctance to interpret history, the *idea* of Arab unity is traced from age-old cultural sources to the "fateful month," February, 1958, when the *idea* became a functional reality in the birth of the United Arab Republic. This century and a half of ideological and political evolution was rooted in factors which produce national aspirations — common language, religion, history, cultural achievements, and geographical juxtaposition of the Arab peoples. Especially since World War I, foreign domination has served as a catalytic agent, crystallizing the deep Arab yearning for fulfillment of national aspirations in unity.

The author calls no nation to judgment for deceitful, exploitive intervention in the internal affairs of Arab peoples. He doesn't have to. The factual record speaks an inarticulate but none the less sharp judgment upon France and Britain who espouse freedom as a way of life, yet by their repeated intervention through military, political, and economic domination have indicated disdain for Arab independence. The historical record also includes the facts of Arab disunity which are reconciled in the author's theme that the path of Arab unity leads through "exacerbated disunity."

The final chapter is the outline of realistic prospects for future functional unity of Arab states. It notes that "whenever the will of the people has asserted itself in an Arab country, progress toward Arab unity has been enhanced." Egypt and Syria have set the pattern by establishing functional unity through a thorough democratic process. This chapter is a call for realistic understanding of Middle-East facts of political life by non-Arab countries. It is also, to read between the lines, an appeal to the conscience of peoples who enjoy national sovereignty and the freedom within which they may choose for themselves. To America, this book says in spirit that Arab people are more important to the world than Arab oil and that foreign policies designed to keep an already worried Middle-East peace will be concerned uppermost with the aspirations of the Arab people regarding their own destiny.

JACK D. ZOERHEIDE
*First Parish, Needham, Mass.*

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*EDITOR'S NOTE: We regret the omission of the following from Edna Lamprey Stantial's review in the Mid-Summer* Register *of* Susan B. Anthony *by Alma Lutz: "Miss Lutz has touched lightly on some of the inter-organizational feuds and petty jealousies which seem to occur in any great movement where leaders and workers are bound to disagree on methods, but it must be remembered that it is Susan B. Anthony's life which has been recorded here. Others will now feel the urge to explore from another point of view, and the archives of the Blackwells and their friends will produce the other side of the controversy."*

# Thoughts for Meditation EDITED BY JACOB TRAPP

## *Unto the Dignity of Thy Nature*

Whoever you are! you are he or she for whom the earth is solid and liquid,
You are he or she for whom the sun and the moon hang in the sky.
The divine ship sails the divine sea for you.

*Walt Whitman*

Live unto the dignity of thy nature, and leave it not disputable at last, whether thou hast been a man.

*Sir Thomas Browne*

I say whatever tastes sweet to the most perfect person, that is finally right.
I say where liberty draws not the blood out of slavery, there slavery draws the blood out of liberty.
I say the human shape or face is so great, it must never be made ridiculous.

*Walt Whitman*

O Son of Spirit! I created thee rich:
how is it that thou art so poor?
I made thee mighty:
how is it that thou art so powerless?
From the essence of knowledge I manifested thee:
how is it that thou seekest someone beside me?
And from the clay of Love I kneaded thee:
how is it that thou occupiest thyself with someone else?
Turn thy sight to thyself,
that there thou mayest find me.

*Heracleitus*

## The Presence of Man in Men

My civilization sought to found human relations upon the belief in Man above and beyond the individual, in order that the attitude of each person towards himself and towards others should not be one of blind conformity to the habits of the ant-hill, but the free expression of love. The invisible path of gravity liberates the stone. The invisible slope of love liberates man. My civilization sought to make every man the ambassador of their common prince. It looked upon the individual as the path or the message of a greater than himself. It pointed the human compass towards magnetized directions in which man would ascend to attain his freedom.

I know how this field of energy came to be. For centuries my civilization contemplated God in the person of man. Man was created in the image of God. God was revered in Man. Men were brothers in God. It was the reflection of God that conferred an inalienable dignity upon every man. The duties of each towards himself and his kind were evident from the facts of the relations between God and man. My civilization was the inheritor of Christian values.

*Antoine De Saint-Exupery*

## The Music Maker

Our needs have multiplied so furiously fast that we have lost our leisure for the deeper realization of our self and our faith in it. It means that we have lost our religion, the longing for the touch of the divine in man, the builder of heaven, the music-maker, the dreamer of dreams.

In all our faculties or passions there is nothing which is absolutely good or evil; they are all the constituents of the human person. They are notes that are wrong when in wrong places; our education is to make them into chords that may harmonize with the grand music of Man.

The difference between notes as mere facts of sound and music as truth of expression is immense. For music though it comprehends a limited number of notes yet represents the infinite. It is for man to produce the music of the spirit with all the notes he has, and which, through inattention or perversity, can easily be translated into a frightful noise. In music man is revealed and not in noise.

*Rabindranath Tagore*

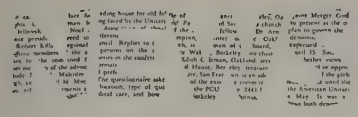
## Prayers

Let not young souls be smothered out before
They do quaint deeds and fully flaunt their pride.
It is the world's one crime its babes grow dull,
Its poor are ox-like, limp and leaden-eyed.
Not that they starve, but starve so dreamlessly,
Not that they sow, but that they seldom reap,
Not that they serve, but have no gods to serve,
Not that they die, but that they die like sheep.

*Vachel Lindsey*

Vouchsafe a higher strain than any yet;
Sing to my soul — renew its languishing faith and hope;
Rouse up my slow belief — give me some vision of the future;
Give me, for once, its prophecy and joy.

*Walt Whitman*



# *of the Unitarian World*

## FIVE UNITARIAN U. S. SENATORS APPEAR IN FILM TO PROMOTE DEVELOPMENT FUND

Five United States Senators, all Unitarians, have joined Percival F. Brundage, general chairman of the Unitarian Development Fund, in making a fifteen-minute motion picture plugging the $3, 800,000 campaign.

Principal scenes of the film were shot in Washington a few days before Congress adjourned. In the midst of quorum calls, committee meetings, and political hassles, the Senators — three Democrats and two Republicans — crossed party lines to voice unanimous endorsement of the combined Unitarian Development Fund and United Unitarian Appeal.

The motion picture, written and produced by the UDF's public relations staff, is expected to be available in November for showing to Unitarian groups and on television. The film is sixteen-millimeter, black and white, in sound, and will run thirteen and a half or fourteen minutes.

The participating senators are Joseph S. Clark of Pennsylvania, Paul H. Douglas of Illinois, Roman L. Hruska of Nebraska, Harrison A. Williams, Jr., of New Jersey, and Leverett Saltonstall of Massachusetts. Douglas is a former professor of economics and industrial relations whose wife, Emily Taft Douglas, is moderator of the American Unitarian Association. All the others are lawyers. Saltonstall has served in the Senate almost fifteen years and Douglas for ten years. Hruska has been in the Senate since 1955, and Williams and Clark were elected in 1958.

Citing the disproportionately important role played by Unitarians in public life — as well as in other fields — the film points out that five American presidents were Unitarians, and that the Unitarian contingent in the Senate is far in excess of the ratio of Unitarians to the entire population.

Mr. Brundage, former director of the United States Bureau of the Budget, has a key role in the film. As chairman of the Development Fund campaign, he poses some of the problems and challenges facing the denomination, introduces the senators, and sums up at the end.

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Senator Clark, asked his opinion of the principal needs of the Unitarian movement today, tells Mr. Brundage in the film that the lack of ministers is a serious problem.

"Right now there are many Unitarian churches and fellowships looking for ministers," the Pennsylvania senator says, "The divinity schools aren't turning out enough, and while there are always many people who want to enter the liberal ministry, it's important to study these applicants carefully.

"Out of the total Development Fund goal of $3,200,000, we've allocated $500, 000 for this vital purpose — increasing and improving the ministry. The two schools which specifically train for the Unitarian ministry — Starr King in Berkeley, California, and Meadville Theological School in Chicago — have crucial roles in supplying ministers for the increasing number of churches, fellowships, and members. The Development Fund has allocated $350,000 for these two schools."

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Senator Douglas, commenting that the allocation is a wise one, adds that support is needed for other Unitarian education also — for children in the church schools and for adult religious education.

"The Council of Liberal Churches is doing a fine job in religious education," he says, "but it cannot meet the growing need with inadequate funds. There will be $200,000 set aside in the Development Fund for this, and $100,000 for a new department of Science and Religion. I understand that this will support scholarship, research, and publications aimed at demonstrating that science and religion, from the Unitarian point of view, are not opposed to each other but are wholly compatible and a part of life."

Mr. Brundage, referring to Senator Hruska's role as principal speaker at the annual dinner in Boston last May, asks "What did you think of the spirit of the audience that night?"

"Percy, it was wonderful," the Nebraskan replies in the film. "When it was announced that three quarters of a million dollars had already been contributed, you could just feel the response and enthusiasm of that big audience.

"There's so much that can be done with the money! Take the college campus program, for instance. The $250,000 planned for this will do something that we have long neglected — fill the gap between the child in a church school and the adult whose religious interest may be reawakened. Unfortunately, it is in the college years that too many young people lose touch with the religious influences that are perhaps more important then than at some other periods in their lives. I'd like to see this proposal given real support and attention."

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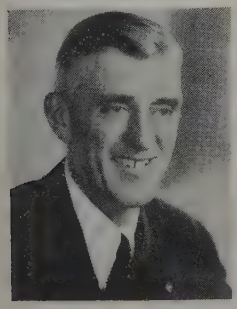
Senator Williams remarks that he is glad to see that the allocations are fluid, and that the funds will be expended over several years. "For instance," he points out, "the item of $200,000 for public and denominational information can only be an estimate. Surely, a great deal can be done to inform non-Unitarians about



*Saltonstall*

*Williams*

*Hruska*

*Douglas*

*Clark*

the denomination itself — how it functions, how the individual relates to it, and the services offered. We also plan to give some aid to liberal religious groups elsewhere in the world. I don't think it possible to pinpoint how great the need is, or how it will be in the future; but I'm all for it, and I think the $150,000 allocation will start the ball rolling in enlisting the support of other groups and other foundations."

"We've got to help the churches and fellowships in a very practical way, too," Senator Saltonstall states. "In the last ten years the physical growth of Unitarianism has been extraordinary — new church buildings, new school buildings, expansion of inadequate facilities. Up to now, the denomination has been severely limited in what it could do to help financially. By adding the allocated $650,000 to the present Building Loan Fund we'll have available some $1,500,000 for loans. This will make it possible to lend the churches larger sums when they can't raise enough money to do the needed job. Of course, it's a revolving fund, and as the loans are repaid, the funds remain available to other churches.

"The fellowship program is important, too. Eleven years ago there weren't any fellowships at all. Now there are almost 300 of these lay groups — and they're self-started. If we can't serve them, help them organize, encourage them and guide them, we're going to lose them. The $400,000 allocated for services to fellowships and churches is the strongest kind of evidence of the denomination's bright future, and we've got to help."

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In response to a question from the Massachusetts senator, Mr. Brundage explains the relationship of the United Unitarian Appeal to the Development Fund. He points out that the UUA provides continuing budgetary funds for many Unitarian agencies, while the UDF is a single effort to raise funds for expansion.

"In order to avoid two campaigns, however," he explains, "the two have been joined for this year on the church and fellowship level. So, to the Development Fund's goal of $3,200,000, we must add the UUA's goal of $600,000 for this year. This gives us the combined target of $3,800,000."

In his closing remarks, Mr. Brundage says, "We need the enthusiastic support and generosity of Unitarians everywhere to make this great effort succeed."

Campaign committees throughout the country will be informed shortly as to the availability of the film and the procedures for borrowing it from the Development Fund office. Only a limited number of prints will be available at first. If demand indicates a further need, more prints will be ordered.

# LIBERAL RELIGIOUS YOUTH RENEWS STAND FOR AUA-UCA CONSOLIDATION

More than two hundred twenty young people, a record number, attended the 1959 convention of Liberal Religious Youth (Unitarian-Universalist), August 29 to September 5, at Geneva Park, Ontario.

Convention time was divided between business sessions and discussion of the theme, "Uses of the Past — Forward from What?"

Officers elected for the year are Jerry Lewis, St. Paul, Minnesota, president; Virginia Teare, Cleveland, Ohio, vice-president; Mary Vann Wilkins, Rose Hill, North Carolina, secretary; and Richard Seymour, Lincoln, Nebraska, treasurer. Elected trustees for two years are Julia Gibson, Ottawa, Ontario, and Carl Bloice, Los Angeles, California. The convention also elected twenty regional representatives to its council.

In a major resolution, the convention voted that LRY " . . . place itself strongly on record as being in favor of the denominational consolidation of the American Unitarian Association and the Universalist Church of America. . . "

In other resolutions, LRY voted:

- To " . . . go on record as urging Congress to revoke the Selective Service Act, thereby terminating peace time conscription into the armed forces. . . "
- To support ". . . the stand of any individual in this organization who . . . files . . . as a conscientious objector due to religious background and training, and that the organization defend the right of any individual to take such a stand. . ."
- To " . . . call for Congress to meet its responsibility to the American democratic tradition by revoking the mandate of Congress to the House Un-American Activities Committee, thereby abolishing the said committee. . . "
- To " . . . express its support of all efforts for disarmament by any government and its support of the United Nations in all its attempts for disarmament and cessation of weapons testing. . . "
- To express its welcome to Premier Nikita Khrushchev on the occasion of his visit to the United States.
- The convention also passed by-law amendments giving regional youth organizations opportunity to attain official status in LRY and voting representation at future conventions.

Staff for the meetings included the Rev. William P. Jenkins, Rochester, New York, college-age theme speaker; the Rev. C. Leon Hopper, executive director of LRY, high school theme speaker; and the Rev. and Mrs. Charles W. Eddis, host and hostess.

At its meetings in Toronto, Ontario, following the convention, the LRY council voted to establish a new "Committee on Resolutions and Policy."

Purposes of the committee are to evaluate the present system of submitting resolutions to the convention, study the purposes served by discussing and passing resolutions, and draw up by-law changes for consideration by the 1960 convention requiring the resolutions be submitted to groups sixty days before the date of meeting.

## AUA Takes Full Possession Of Five-Story Structure

The American Unitarian Association has taken possession of a five-story brick office building at 6 Mount Vernon Place, Boston, and plans have been drafted for its remodeling for use as office space to supplement the six-story headquarters building at 25 Beacon Street. The two are abutting properties.

A purchase and sale agreement for the Mount Vernon Place property was announced last Spring, but possession awaited court action to clear title.

Architect for the remodeling is Edwin Goodell. Plans were to be submitted to contractors for competitive bids. The property has been vacated by former tenants.

Pending availability of new office space, two organizations at 25 Beacon Street were using additional space at 3-4 Joy Street. Beacon Press established a billing office there, and the Council of Liberal Churches (Universalist-Unitarian), Inc., was using space for storage.

## Laymen's Groups Hear Cape Town Unitarian

A prominent layman from the Unitarian church at Cape Town, South Africa, recently arrived in the United States on a business trip, making a study of American sales and distribution methods. Philip Morkel, head of a chain of more than thirty service equipment stores bearing his name, has been meeting with and speaking to a number of Laymen's League chapters and other men's groups in Montreal, Ottawa, and Toronto, Canada, and Detroit, Michigan; Chicago, Illinois; and Dallas, Texas. Before flying back to South Africa November 6, he planned to spend several days in Boston and New York City and meet Unitarian laymen there.

Introduced in advance to the Laymen's League office by his minister, the Rev. Magnus Ratter, as a top-flight member of the Cape Town church, the oldest of the only three Unitarian societies on that continent, Mr. Morkel has been warmly received by his Canadian and U.S. fellows.

# FRUITION OR FUTILITY? JOINT BIENNIAL MEETS TO ACT ON UNI-UNI CONSOLIDATION

Twelve years of planning and preparation for Unitarian-Universalist merger were to be sped to fruition or futility by delegates to the Fourth Joint Biennial Conference who were gathering in late October at Syracuse, New York.

Few persons were willing to predict with complete confidence what the outcome would be, despite an already-expressed majority sentiment for some kind of merger. There were too many imponderables for prophecies of crystal-ball clarity.

The delegate composition of the conference, the enthusiasm of merger proponents, the zeal of merger opponents, and the unmeasured extent of satisfaction or dissatisfaction with a proposed constitution and by-laws for a "Unitarian Universalist Association" were among the factors which might affect a decision.

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The proposals for a consolidation of the American Unitarian Association and the Universalist Church of America were to comprise the principal business of the AUA's General Conference, the UCA's General Assembly, and joint sessions of the two delegate bodies.

Facing delegates of both denominations was the decision to approve, revise, or reject the proposals, offered by a Joint Merger Commission. Approval, with or without revision, was expected to bring action to submit the proposals to a parish plebiscite and, in May, to assemblies of both denominations for a final vote. Rejection was expected to kill a merger movement in progress since 1947.

The proposals called for a consolidation to be effective in May, 1961, after an "interim year" in which efforts would be made to solve knotty problems for which the constitution and by-laws would not provide.

Printed copies of the proposals were distributed late in August and early in September to churches and fellowships of both denominations.

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Throughout the weeks before the conference, there had been widespread study in churches and fellowships of the proposals to consolidate the AUA and the UCA. Discussions were scheduled at various conferences; the Channing Conference, meeting October 18 at Newport, Rhode Island, devoted its entire program to addresses on various aspects of consolidation.

The Rev. Walter Donald Kring, minister of the Unitarian Church of All Souls, New York City, reported that the church's Denominational Affairs Committee and Board of Trustees had approved the consolidation plan with "minor reservations" and that he himself now favored such a plan. Mr. Kring, secretary of the AUA, earlier opposed merger and was author of "A Case Against Merger," published in the March *Register*.

Late in September, Dr. Dana McLean Greeley, in an AUA president's letter to ministers, reported that the AUA Board of Directors had voted unanimously, with one abstention, that the consolidation proposals were a workable plan. The vote was taken during a special meeting September 19 in Chicago. The board never has taken a position on the desirability of merger.

Dr. Greeley also reported that the board had approved a proposal made to the merger commission that in a final plebiscite, sixty per cent of Unitarian churches and fellowships must participate and seventy per cent of the participants must approve the constitution and by-laws to qualify them for final action. Such a proposal was to go before delegates to the AUA General Conference.

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The provisions of the proposed constitution which drew the most immediate and volatile reactions were those of Article V, titled "Regions" (see October *Register*). The article, while recognizing the autonomy of the various Unitarian councils and conferences and Universalist state conventions, would authorize the "Unitarian Universalist Association" to establish its own regions for administrative purposes.

Dr. Greeley reported that regional directors met informally with AUA directors September 18 in Chicago and urged deletion of the article or substitution of one which they had prepared. The matter was fully aired the next day at the board meeting.

Dr. Greeley reported that as a result, Dr. William B. Rice, chairman of the commission, indicated he would recommend to it "the changes suggested to effect the clarification and provide the latitude desired."

Such changes would be presented to delegates at Syracuse as recommended amendments to the proposed constitution.

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Among Unitarians who expressed alarm at the outset were the Rev. Harold K. Shelley, executive secretary of the Southern New England Unitarian Council, and the Rev. Philip Schug, executive secretary of the Southwestern Unitarian Conference. Each is a regional director for the AUA.

Mr. Shelley saw "a major crisis in the Unitarian movement" over "the problems of regionalism." In a report prepared for a special meeting of the SNEUC, he stated: "This is a *new policy* giving to the national body broad powers to form regions, a power now reserved to and exercised by the churches and area conferences. This is not merely an 'organic integration' of existing organizations into one central body. . ."

Mr. Schug, in the newsletter of the First Unitarian Church of San Antonio, Texas, of which he also is minister, stated: ". . . the plan . . . provides for a straight-line, centralized denominational structure with regional lines determined by the central body and wholly responsible to that central body . . . We would shift from a system which relies upon local and regional autonomy, such as here in the Southwestern Unitarian Conference, to a system of centrally-appointed 'bishops.' From whence comes the inspiration for this? My conviction is that we must reject this feature — and if we are unable to eliminate it, to reject the whole."

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H. Talbot Pearson, executive director of the Unitarian Laymen's League, expressed concern over a constitutional provision that the consolidated organization be empowered to raise its own funds.

"This will mean the emasculation of the United [Unitarian] Appeal," he wrote in a letter to members of the league's council. "Suggested is that the consolidation might be asked to allocate some funds to the 'auxiliaries.' . . . This proposal would mean dependence on the bounty of the new corporation.

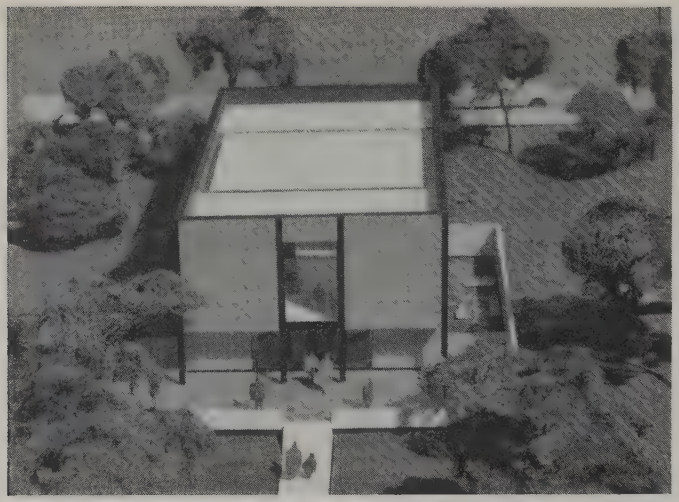
"Indicated quite clearly, I think, is a move to create a monolithic structure to replace the present loose federation. Therefore the auxiliary agencies may have to decide quite soon whether in an age of bigness and consolidation they any longer have a purpose."

### *FULL CHANCE TO TALK*

Unitarians and Universalists were offered full opportunity for discussion of the Joint Merger Commission's consolidation plan when they met at Syracuse, New York.

A total of forty small groups, some Unitarian and some Universalist, were to consider the plan at morning sessions October 29. Separate plenary sessions of Unitarians and Universalists were scheduled that afternoon, to be followed by forty discussions by small Unitarian-Universalist groups.

Consolidation was to be considered that evening by a plenary session of the Joint Biennial Conference and on the following day by separate sessions of the AUA General Conference and the UCA General Assembly, where definitive action was expected.



*CHURCH PLANNED AT HOLLIS: Construction was scheduled to begin this Fall on a new Hollis Unitarian Church in the New York City borough of Queens, shown in an architects' model above. The steel, brick, and glass structure will contain an auditorium, church school facilities, and administrative offices. Peter Blake and Julian Neski, New York City, are the architects.*

## UNITARIAN POTENTIAL: 600 CHURCHES, 1,300 FELLOWSHIPS AFTER NEXT DECADE

Unitarians have a potential of 600 churches and 1,300 fellowships by 1970 with the addition of 200 churches and 1,000 fellowships in the next decade, the American Unitarian Association's Department of Extension has told officials of the Unitarian Development Fund.

The estimate was based upon census projections and organization experience gained by the department in the past eleven years, and would call for expenditure of $400,000 in the first five-year period. It included a breakdown of the potential on a state-by-state and province-by-province basis.

The information was contained in a mimeographed brochure intended to show how the department would use Development Fund money. The Rev. Richard B. Gibbs is director of the department.

"Within two years from the Fall of 1959," Mr. Gibbs reported, "we can be producing twenty-five solid, self-sufficient churches and 100 knowledgeable, self-directed fellowships per year." He said a total of 500 churches and 600 fellowships is possible by 1965.

Meeting the potential would call for an expansion of the department's staff. In addition to the present extension director, fellowships director, and research and experimentation director, Mr. Gibbs suggested full-time employment of two field workers, one to organize new churches and the other to organize new fellowships, and a church administration consultant. He also proposed employment of a full-time minister for the Unitarian Church of the Larger Fellowship, now served by a part-time minister. There presently is also a part-time organizer of new churches.

Other funds would be used for printing and publications, projects and research, and to increase subsidies.

The breakdown of the extension potential shows that all but five states and one of the Canadian provinces offer promise of a net increase of at least one new church. Maine, New Hampshire, Vermont, and Massachusetts, where the incidence of Unitarian population already is high, are not expected to produce a net gain. Establishment of a new church in Hawaii in the near future seems unlikely.

No church potential is indicated for Manitoba. Possibility of new fellowships, however, is regarded as open throughout the United States and Canada.

Pennsylvania is believed to have the potential for 21 new churches; California, 20; New York, 14; Ohio, 13; New Jersey, 12; Illinois, 11; Indiana, Michigan, and Texas, 10 each; Florida, 8; Ontario, 5; and other states and provinces four or fewer each.

The brochure states that cities of 10,000 or more population "were considered a conservative base upon which to figure the fellowship potential.

"After allowing for the present churches and fellowships plus 200 potential new churches, by 1970 there will be over 1,000 cities of 10,000 and up population in the United States without a church or fellowship."

### Six Fellowships Have Over Hundred Members

Six Unitarian fellowships now have 100 or more adult members, another six have more than 90, and a total of 43 have memberships of 60 or more.

The figures were reported by Munroe Husbands, American Unitarian Association fellowships director, from a tabulation based on statistics provided the *Unitarian Yearbook,* with some adjustments for more recent information.

A similar tabulation compiled last February showed six fellowships with 100 or more members, an additional four with more than 90, and a total of 44 with 60 or more. But Mr. Husbands pointed out that since that time, nine fellowships have become churches and are not included on the new list.

Newcomers to the list since February include two Alaska fellowships, Fairbanks (61) and Anchorage (60). Others are Elmira, N. Y. (75); Terre Haute, Ind. (71); Sacramento, Calif. (65); Northern Westchester, N. Y. (65); Calgary, Alta. (63); Salem, Ore. (63); State College, Pa. (62); Fayetteville, Ark. (61); and Tampa, Fla. (60).

Largest fellowships are Berkeley, Calif. (184); Huntington, N. Y. (145); Morristown, N. J. (125); Lawrence, Kan. (125); Lehigh Valley, Pa. (108); Reseda, Calif. (105); Poughkeepsie, N. Y. (98); New Brunswick, N. J. (98); Little Rock, Ark. (95); West Palm Beach, Fla. (92); Main Line, Pa. (92); and Monmouth County, N. J. (91).

Outstanding figures for growth since the February compilation are for Lawrence, Kan. (76 to 125); Reseda, Calif. (71 to 105); West Palm Beach, Fla. (60 to 92); and Main Line, Pa. (73 to 92).

### Minister Backs Council Against Catholic View

Controversy over the right of a planned parenthood agency to join a health council has brought Unitarian views on the issue to the foreground in Syracuse, New York.

An appeal by the Rev. Robert L. Zoerheide for his congregation's support of the Metropolitan Health Council in its stand to keep the Planned Parenthood Center as a member agency was given full coverage in the Syracuse *Post-Standard.*

Mr. Zoerheide's request came as a result of the withdrawal of Roman Catholic agencies from the council in protest of the Planned Parenthood Center's membership. Following the withdrawal, the Most Reverend Walter A. Foery, bishop of the Roman Catholic Diocese of Syracuse, had called on the Council of Social Agencies, through which the health council receives Community Chest funds, to sever all relations with the health council.

### Six Stevens Fellowship Winners Begin Training

Six recipients of Stevens fellowships have entered theological schools this Fall to train for the Unitarian ministry. Six others are continuing their training.

Stevens fellows who matriculated this year are Byrd Helligas, Olympia, Wash.; Dennis G. Kuby, Erie, Pa.; David S. Martin, New Bedford, Mass.; Richard Seymour, Lincoln, Neb.; James L. Stoll, San Francisco, Calif.; and Vester L. Vanstrom, Pine City, Minn.

Fellows continuing their training include Lewis A. Hillyard, Berkeley, Calif.; Herbert E. Hudson, Urbana, Ill.; John Seither, New Orleans, La.; R. Chelsea Sharp, Knoxville, Tenn.; Harry Thor, Buffalo, N. Y.; and Roger T. Walke, Knoxville, Tenn.

Names were provided by the Rev. John W. Brigham, associate director of the American Unitarian Association Department of the Ministry, who also is field secretary for the Stevens Fellowship Committee. Funds for the fellowships are provided through a bequest by the late Horace N. Stevens of Plainfield, New Jersey.

### 'Day of Fellowship' Held By Church in Philadelphia

A discussion of the relationship of the First Unitarian Church of Philadelphia, Pennsylvania, to the development of liberal thought in the community was featured in a "Day of Fellowship" sponsored by the church in September.

The "Day of Fellowship" for all church members replaced institutes for church leaders held in previous years.

The conference was held in a hotel outside the city. Panel discussions on the history, policies, and practical workings of the church were programmed.

### Unitarian Aids in Planning For Expedition to Moon

Milton W. Rosen, a member of the Davies Memorial Unitarian Church, Washington, D.C., and head of the rocket vehicle development program of the National Aeronautics and Space Administration, is co-author of a recently published government study on how a lunar expedition might be carried out. The study describes a direct flight method in which one vehicle makes the round trip.

### UN Libraries to Receive Course Published by CLC

*Our Hope for Earth,* a course in the United Nations published by the Department of Adult Programs, Council of Liberal Churches (Universalist-Unitarian), Inc., has been selected by the United Nations for placement in its entire system of depository libraries throughout the world.

*IT'S COFFEE HOUR AT BERWYN: Members of the Main Line Fellowship, Berwyn, Pennsylvania, which has tripled its size in a year, enjoy a coffee hour.*

## LUCK, TIMING, AND PLANNING SPEED GROWTH OF MAIN LINE FELLOWSHIP

The Main Line Unitarian Fellowship, housed in a small former Methodist church in Berwyn, Pennsylvania (a western suburb of Philadelphia), has gained remarkable strength in little more than a year.

The statistics are startling. From its official start in September, 1958, the fellowship grew from 31 to 92 members before the 1958-59 season ended. Registration in the church school increased from 40 to 117 children. There are seven active discussion groups; a community problems group meets periodically with outside speakers. The annual budget increased from $2,000 to $12,500. All these developments have taken place without a planned membership drive or extraordinary attempt to publicize.

Such happy circumstances were partly the result of luck and timing. The fellowship is in a community that has begun a new and vigorous growth. Its favorable setting plus the fortunate chance to rent a church made for a dramatically strong beginning. Add to this a membership as unusual ability and spirit and thoughtful leadership and you have some of the reasons for the fellowship's success.

The idea of a Main Line Fellowship began to germinate in a small discussion group attached to the Delaware County Unitarian Church among members whose homes were in the Main Line area. The Rev. Herbert F. Vetter, then Delaware County's minister, supported the idea although it meant depleting his own membership. With his encouragement, six couples continued to discuss the possibility. In four months a constitution and bylaws were adopted and a month later, July, 1958, the fellowship was approved officially.

Rapid progress since then has been presided over by Bernard H. White, one of the fellowship's founders and its first president. Mr. White, a graduate of Weslevan and Harvard Law School and now a department counsel for General Electric in Philadelphia, is a thoughtful young man with a deep respect for the potential of others.

"People develop with responsibility," he said. "We have always wanted to encourage full participation — spread responsibilities widely. Once a member takes on some part of the church function, he is free to perform his job his own way. All points of view enrich us. Mutual respect and trust — basic Unitarian concepts — are qualities that animate our program."

Although rapid growth has appeared to be spontaneous, the fellowship has been aware of the importance of planning. George Volckhausen, chairman of the Program Committee, worked on a list of speakers long before the church doors were opened September 7, 1958. Among noted men who spoke at Sunday services were nine Unitarian ministers and such laymen as Senator Joseph S. Clark; Hortencio Brillantes, Philippine delegate to the United Nations; Dr. O. Spurgeon English; Joseph Barnes, senior editor at Simon and Schuster; and Sanford Bates, penologist.

"The fellowship is feeling pressure for more space," Mr. White said. "We've tried to be foresighted from the start. Early in our planning, we decided to set aside five per cent of our receipts for future building. It's not much, but it's always been part of our thinking."

"Our goal is to be a vital, constructive influence in the community, not just a church home for us and our children, and to establish a base where something of worth can be offered."

HOLLY HICKLER

# HOW FELLOWSHIP BECAME CHURCH IN RECORD TIME OF FOUR MONTHS

ANAHEIM, CALIFORNIA — Fellowship to church in four months!

In one of the most conservative counties in the United States, Unitarians made the fastest transition from fellowship to church status in the history of the American Unitarian Association.

Here's the record:

The Unitarian Society of Orange County, California, officially was accredited as a fellowship at the October, 1958, meeting of the AUA Board of Directors. Church status was granted in February, 1959.

By Summer, the society had 190 members, all pledged. Religious education enrollment had jumped from 69 in October, 1958, to 156.

Since then, the society has called its first minister, the Rev. Robert S. Lehman. Installation is scheduled November 22.

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How was it done?

Tremendous enthusiasm; an unusually large number of dedicated, talented people; and plenty of publicity are a few of the reasons.

Enthusiasm grew out of the realization that here, at last, was a place where the creative, questing, intellectual spirit could be at home. Here was not only a refuge from the dreary, spirit-dampening conservatism all around, but also a friendly fire where ethical and intellectual consciousness could receive new stimulus.

Many persons joined because of their children, whom they hoped to expose to new religious values.

The Rev. Grant Butler and his wife, Calla, deserve much of the credit. Although the society attained church status before the arrival of Mr. Butler as AUA minister-at-large, the Butlers placed the growth on a solid basis. Through their Sunday neighborhood coffee hours and week-night calls, they added at least forty-three families, and delayed reactions are still coming in.

Mr. Butler came to the society last March as an interim minister to help the group make the transition from fellowship to church. His salary was paid by the AUA. Sole cost to the local group was $300 for promotional use during his stay.

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What kind of place is Orange County?

Geographically, it is an area twenty by forty miles bordering on the Pacific Ocean about twenty-five miles southeast of Los Angeles. While the 650,000 population seems to offer a great potential, other considerations should be weighed in making the final appraisal.

The county is extremely conservative. The Santa Ana *Register,* largest newspaper in the immediate area, has viewed public schools with alarm editorially, finding them socialistic. In the face of a liberal landslide in the November, 1958, statewide general election, Orange County remained stanchly — or perhaps dogmatically — conservative.

Such conservatism, in the opinion of some observers, has boomeranged. Liberal appetites have been whetted by oppressive attitudes. It probably is fair to say that the appeal of liberal religion is the largest single factor responsible for the Orange County church's growth.

That appeal attracted outstanding persons of dedication, talent, and knowledge, who worked tirelessly to build the group. Leadership potential and general competence is high.

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Another factor is spreading the word by publicity and advertising. Questionnaires showed that newspaper publicity was the principal means of attracting newcomers. Once they attended, Unitarianism, the members, and the Butlers did the rest.

The Unitarian Church of Orange County has been spending $80 a month on advertising. News releases supplement advertisements in each of the four daily newspapers which cover the 800-square-mile area.

Orange County Unitarians have scorned the light-under-a-bushel approach. As one member said, "If you've got something good, something that will help a lot of people if they only knew about it, isn't it more ethical to tell them about it?"

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Influential in keeping the Orange County group fairly free of inner strife, has been an almost fanatical devotion to democratic process by the leadership.

Weekly newsletters to a mailing list of more than 400 keep everyone advised of board actions. Member response on the backs of Sunday programs provides an outlet for dissatisfaction and permits the leadership to react quickly.

Lay participation is another success secret learned by the Orange Countians. Every week a different member serves as a reader at the service.

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Sporadic attempts to establish Unitarianism in Orange County have a lengthy history. Before 1939, there was a Unitarian group here, but it sputtered out with the outbreak of World War II. Of that group, only two members belong to the present organization.

## YEAR-OLD FELLOWSHIP BUYS BUILDING

*FIRST ANNIVERSARY PRESENT: Only a year after its organization, the Unitarian Fellowship of Miami Valley, Dayton, Ohio, bought a permanent home (above) in the southern part of the city.*

Only a few days after the first anniversary of its organization, the Unitarian Fellowship of Miami Valley, Dayton, Ohio, purchased its own building.

Fellowship officers signed final papers in September for a $65,000 structure, formerly a Lutheran church, in southern Dayton. The building stands on nearly one-third acre of land and was designed for expansion, with complete blueprints for a large chapel.

A fund-raising canvass "achieved 99.6 per cent of our goal of $45,000," Robert L. Zindorf, president of the board of trustees, reported. "This money was raised entirely from among the fifty-nine member congregation and its friends."

Following purchase, members and friends of the fellowship renovated and decorated the building to prepare it for formal dedication October 25.

Prior to the formation of the Orange County church, some Unitarians were traveling twenty-five miles through heavy traffic to the Long Beach Unitarian church. Those Orange County residents formed a group known as Colony 10 of the Long Beach church. They met monthly, primarily on a social basis.

More Unitarians moved into Orange County — some drawn by the electronics industry which gradually is replacing agriculture as the chief economic base of the county. Within the county, too, were some members of the Church of the Larger Fellowship. Still others traveled twenty-five miles to the Los Angeles Unitarian church.

From all of those sources, movement to create a fellowship was generated.

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In the process, however, there was considerable tension. Matters came to a head one warm night in July, 1958, when all the Unitarian elements got together in Fullerton. Fortunately the Rev. Lewis McGee, associate minister of the First Unitarian Church of Los Angeles, was present.

Several persons had expressed themselves eloquently and aggressively on the question of a fellowship. It was perhaps more a clash of individual egos than the humanist-theist split some described. For a few minutes, it looked as though the Unitarians would split into irreconcilable elements.

Sizing up the dissension as he saw it getting out of hand, Mr. McGee took over the meeting. He saw that the audience was split into Colony 10 members, a so-called northern Orange County group, and a scattering of "independents" who included non-Unitarians.

Mr. McGee suggested that the meeting split into three caucuses with each group electing two representatives. The six elected would meet as a Council of Six and plan for the establishment of a fellowship.

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The Council of Six proved an immediate success. Chapman College was obtained as a temporary meeting place and Sunday speakers were obtained from neighboring college faculties.

Later the group arranged for the use of the Fairmont Private School in Anaheim, a two-story rambling structure with a two-story converted barn surrounded by orange trees. It turned out to be the home nearly everyone liked. Its eight classrooms and ample outdoor playground apparatus have meant full-scale development of a religious education program. The meeting room capacity of 100 — at that time — seemed ample.

Today, two services are necessary to accommodate attendance and the plan is to build as soon as land can be acquired. Architects within the group have drawn preliminary plans for an auditorium and classrooms.

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The process of acquiring formal fellowship status was accelerated by new information. Orange County stood a good chance of obtaining an interim minister who would help it evolve into a church. To do so, however, it was necessary for the fellowship to present its case in time for the October meeting of the AUA Board of Directors.

By-laws had to be drafted and approved and a board of directors elected. A committee hurriedly scanned the constitutions of a half dozen Unitarian groups and selected the one used by the Westwood fellowship.

The rush paid off. The Rev. Victor V. Goff, executive director of the Pacific Coast Unitarian Council, carried the bid for an interim minister to the AUA board. There was a thrill that Sunday in November when President Bob Leedom announced that Orange County's bid had been approved.

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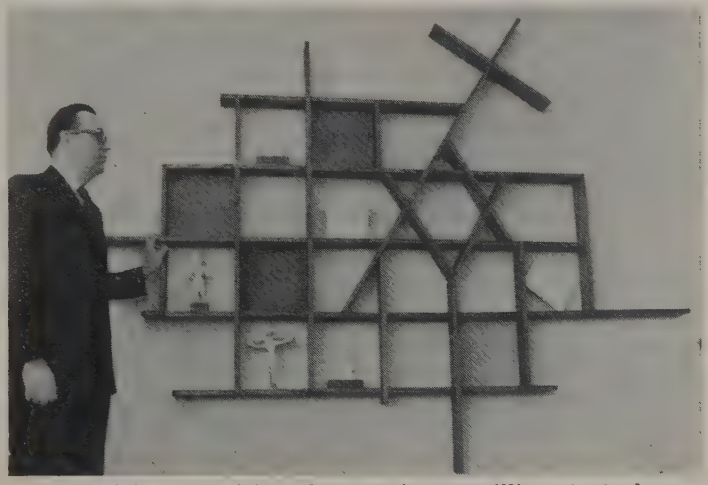
There's only one uncertainty for the future — whether the church will swell to such size it will give birth to fellowship offspring. Perhaps it's more a question of *when* that will happen than *if*. One thing's sure: the Unitarian beachhead in this conservative bulwark is here to stay.

FORD W. CLEERE

## 'RELIGIOUS MATRIX' FOR CHARLOTTE CHURCH



*"Religious Matrix" and Its Designer, William C. Orth*

The Unitarian Church of Charlotte, North Carolina, recently acquired a "religious matrix" designed and built by William C. Orth, superintendent of the church school.

Mr. Orth is a graduate of the University of North Carolina at Chapel Hill, a chemist for Duke Power Company, and an amateur artist.

The matrix can not be completely explained; each person will find his own meaning in its religious symbols. A description of the outward form, however, can be understood readily.

Part of the design of the wooden form is the Star of David, the symbol of Judaism. The cross grew from that symbol as Christianity sprang from Judaism.

The six figures are made of papier mâché. The top figure is Gautama, the Buddha or "Enlightened One." Below Buddha and to the right stands a Greek temple, symbolizing the influence of classical Greek thought on today's way of life. Below the temple and to the left is the figure of Brahma, one of the Hindu deities. To the right of Brahma stands an open book, symbol of the cultural and religious writings of the world. On the bottom shelf and to the left is crucifix symbol of Christianity. Next to the crucifix sits Isis, holding in her arms Horus. Isis is the Egyptian goddess representing motherhood and the earth. She has her counterpart in most of the religions of the world.

There are four colored squares in the religious matrix: fire red for the sacrificial fire or the flame of the candle of light within; blood red for the concept of creative life of the material flesh; yellow for the sun, giver of warmth and strength; and blue for the sky or the unlimited universe above.

Many of the squares are empty; they represent the unknown or yet-to-be-discovered. The "open-ended" plan of the matrix allows for the unlimited religions which may be created in the future.

The matrix in its totality is a new symbol combining the various religions into one.

LERA WASHAM

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## Forum Transforms Self To Social Action Group

Five steps in one evening — and a committee to combat discrimination against Tucson, Arizona, minority groups was formed.

The Rev. Caspar Glenn, minister of the Southside Presbyterian Church, addressed a meeting of the Tucson Community Forum at the Unitarian church in April. Mr. Glenn described discrimination against Negroes, Indians, and Mexicans, and told how attempts to obtain legislation on public accommodations have been blocked.

The sense of the meeting was that the group should express itself in action. But since the forum was strictly a discussion group, it was agreed that another organization was needed.

The Rev. George C. Whitney, minister of the Unitarian church, moved that the forum dissolve and that the group reconvene as a citizen's committee. The motion passed and Mr. Whitney took the chair.

The reorganized group passed resolutions calling on the city government to publicize cases of discrimination, and urging that supporting details of names and places be made available to clergymen and other civic leaders on request.

## UCLF Membership Responds Quickly to Beacon Book Offer

Are the widely-scattered members of the Unitarian Church of the Larger Fellowship interested in broad aspects of denominational life such as Unitarian history, biography, philosophy, and devotional literature?

The answer to this question was given promptly after Beacon Press sent out a mailing, offering books on these subjects to more than two thousand UCLF members.

The response was immediate. Within a week, the largest order came from a New York State member who ordered $37 worth of books. The average order was for about $5 worth.

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## Church Group Relates Work in Aid of Aging

Efforts of All Souls' Church, Washington, D. C., in behalf of the aging were presented to the Senate Subcommittee on Aging by a member of the Friendly Seniors, the church's senior citizen group.

Mrs. Helen Duey Hoffman appeared before the subcommittee in August and submitted the "Story of the Friendly Seniors," covering the church's work for the aging since 1953.

Fifteen members of the Friendly Seniors attended various hearings of the subcommittee.

The discussion group of the Friendly Seniors also sent the Senate Subcommittee on Labor and Public Welfare a statement of its interest in the passage of the youth conservation corps bill.

## Revised Booklet Issued By Memorial Society

A newly revised and enlarged booklet detailing the work of the Toronto (Ontario) Memorial Society has been published recently.

The society was formed in 1955 as a result of a sermon delivered by the Rev. Donald R. Stout of the Unitarian Fellowship of South Peel. Though the initiative was Unitarian, the society has become a community organization; its Board of Trustees includes members of the United Church, the Anglican Church, and Quakers. Mrs. George Baker, a member of the South Peel society, has been secretary of the memorial society since its inception.

Though originally interested in funeral expenses, the memorial society also encourages eye bank donations and bequests of bodies for medical research, as well as "living memorials." It assists in advance planning for funeral arrangements.

## USC of Canada Provides Kit Describing Its Work

A program kit describing the work of the Unitarian Service Committee of Canada in Asia and Europe is available from the committee's headquarters, 78 Sparks Street, Ottawa, Ontario. The kit includes a fourteen-minute documentary film in color, a recording of Korean children singing, and a recorded message from Dr. Lotta Hitschmanova, executive director of the Canadian USC.

Display materials feature children's handicrafts, pictures of projects in Asia, brochures, and a sample layette for an Arab refugee baby.

## USC Prepares for New Kind of Medical Exchange

A new kind of medical exchange program — to facilitate the exchange of professional staff members between two hospitals across international borders — has been undertaken by the Unitarian Service Committee, Inc.

Three staff members each from the Miriam Hospital, Providence, Rhode Island, and the Poriah Hospital, Tiberias, Israel, are expected to spend two months at the other institution under the plan which first was proposed by Dr. Alex Burgess of Providence, a member of the USC Medical Advisory Committee. The first exchange team from the Miriam Hospital probably will consist of a surgeon, a pathologist, and an anaesthesiologist; the Poriah Hospital team will include a hematologist and specialists in two other fields.

Dr. Samuel Z. Levine, chief of pediatrics at the Cornell University School of Medicine and chairman of the USC Medical Advisory Committee, discussed the program with medical, health, and hospital authorities in Israel during his vacation there.

The USC hopes through the hospital-to-hospital program to initiate a lasting and mutually fruitful relationship between the two hospitals which would advance medical care and international good will. If conditions warrant, it hopes later to expand the plan to include other hospitals, perhaps in less well-developed parts of the world.

## USC Intern Is Satisfied American Training Best

A Madagascar-born intern who chose training available to him in the United States to that offered in the Soviet Union or France is satisfied that he made the best choice.

Dr. Louis Razafinarivo is one of two French interns who spent the past year at the Truesdale Hospital, Fall River, Massachusetts, under the auspices of the Unitarian Service Committee's medical exchange program. The other, Dr. Claire Thuret, recently returned to Paris.

Dr. Razafinarivo plans to remain in the United States for four years surgical training. He came here after a self-conducted investigation which assured him that American training would be superior to the training available in France or the Soviet Union.

"Now that I have completed a year of training in the United States," he told the Fall River *Herald News*, "I am convinced that I made the right choice."

Dr. Razafinarivo said he made his choice despite a steady flow of Soviet propaganda intended to attract interns from France, the principal theme of which is that such undeveloped countries as Madagascar can ameliorate their lot under the direction of the Soviet Union. He also found that his year of training here is equivalent to two years' in France, where he served six months as an intern.

"Interns in the United States," he said, "are given a wider area of freedom in making decisions and assuming responsibility."

## Knitting of Scarves Urged For World Refugee Year

The knitting of woolen scarves for invalids, children, and elderly women to be used in Unitarian Service Committee projects overseas is being especially urged during World Refugee Year, July, 1959, to July, 1960.

Donations of articles of clothing in good condition "to show warmth and friendship for refugees" also is being encouraged.

Shipments may be made to the Unitarian Collection Warehouse, 2331 Twelfth Avenue at 133rd Street, New York 27, New York. Notice of such shipments also should be sent to the Unitarian Service Committee, 345 East 46th Street, New York 17, New York.

The USC maintains a center for refugees from Franco Spain at Toulouse, France, and a project to aid refugees from the Hungarian rebellion in Austria.

For persons who prefer to contribute money, the USC noted that a $5 donation will provide medical supplies to needy refugees, $15 will give scholarship in a technical school to a student from a Spanish refugee family for two weeks in France, and that $50 will purchase a used sewing machine for a Hungarian refugee in Austria to enable her to become self-supporting.

## Unitarian Honored

Dr. Paul F. Bliss, community relations co-ordinator for the Goodyear Atomic Corporation, Portsmouth, Ohio, has been selected to represent the International Council of Industrial Editors on the American Council on Education for Journalism. Dr. Bliss is a former minister of the Oak Ridge Unitarian Church.

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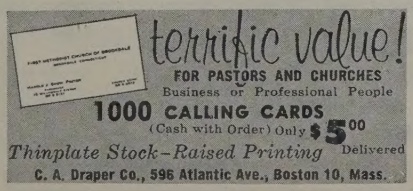


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## Register Editorial Placed In Record of Hearings

An April, 1957, *Register* editorial, "Disarmament Approach," by the Rev. Donald Harrington, was inserted in the record of the Subcommittee on Agreements for Cooperation of the Joint Congressional Atomic Energy Committee at the request of Miss Ruth Neuendorffer, Unitarian of North Tarrytown, New York, who testified before the subcommittee.

Miss Neuendorffer urged approach toward German unity which would make unnecessary the sharing of parts of atomic weapons systems with the Federal Republic of Germany.

Mr. Harrington's editorial urged total disarmament in such central and eastern European countries as Germany, Austria, Poland, Czechoslovakia, Hungary, Romania and possibly Bulgaria, Yugoslavia, and Albania, as well as the reuniting of eastern and western Germany, through an agreement to be negotiated with the Soviet Union.

## 'The Pattern Is Different' But the 'Weave Is One'

After writing to the Irish playwright Sean O'Casey for permission to quote him in the 1959 Lenten manual, Professor Robert L. Cope, St. Lawrence Theological School, received a reply which he treasures highly.

In it Mr. O'Casey says in part: "We are all of the family of man, Mikoyan, no less than Eisenhower, even though our speech be different and truth be clad in varying raiment. The pattern is different; the weave is one; and I'm sure Jesus calls Buddha brother. So are we; you in Canton, New York, I in Torquay, Devon."

## Two Collections Edited by Dr. Alfred Stiernotte

*Mysticism and the Modern Mind,* a collection of essays by philosophers and theologians exploring the meaning of mystical experience, has been edited by Dr. Alfred Stiernotte. The book includes introductory and concluding essays by Dr. Stiernotte.

Dr. Stiernotte, assistant professor of philosophy at Quinnipiac College, is a visiting scholar at Columbia University. He also has edited a collection of the writings of Dr. Frederick May Eliot, to be published by the Beacon Press in December.

## Reform Jews Are Offered Use of Cleveland Church

The First Unitarian Church of Cleveland, Ohio, has extended the use of its building to B'rith Emeth, a new Reform Jewish congregation, for Friday evening worship.

# *Frankly Speaking*

*If our two denominational bodies, the American Unitarian Association and the Universalist Church of America, vote for consolidation, which many prophesy that they will do, our vision of the universal church must be enhanced, and we must determine that our new Unitarian Universalist Association shall approximate that ideal as nearly as is humanly possible. It can become radiant with the gospel of love that was preached so fervently by Hosea Ballou, and it can be characterized and committed as an association by the "one sublime idea" of the dignity of man that made William Ellery Channing's ministry such a liberating and ennobling force throughout the United States and abroad.*

*An opponent of merger asked some of us recently whether if the rules of the voting seemed fair to us we would accept a negative decision in good faith and as final; and I was delighted that the answer he received was firm and completely satisfying to him, and that his own position was equally generous and clear. I hope and pray earnestly that we will all act as mature persons whatever the outcome, and that in conformity with democratic principles we shall accede to the will of the denominations, and give our unreserved support to the advancement of our cause. If we don't merge, we shall witness in the years ahead a growth and serviceableness for Unitarianism beyond anything it has known, and there still will be a close fraternal relationship between ourselves and our Universalist neighbors.*

*If we do merge, not one iota of our strength can be dissipated or lost, but we shall go forward with a reborn zeal for liberal religion, and more resources of every kind than we have possessed previously. One of our most thoughtful AUA board members asks whether we can merge without loss of momentum. I believe, frankly speaking, that we can and we must. I think that we shall engender new energy and new enthusiasm.*

*Recently I met at length with John Richardson, of Milton, chairman of our Development Fund Special Gifts Committee in Boston, and with our mutual friend, Samuel Lane, president of the trustees of All Souls Church in New York. Sam Lane is concerned that Unitarianism shall preserve the dignity and strength and high standards that he has found in it in his trek from the church of John Adams and John Quincy Adams in Quincy to New York, where he himself is acknowledged as a leading citizen as well as a most distinguished Unitarian. Jack Richardson feels that if we recognize the present hour as an occasion for a major advance, and rally our real power, spiritually and financially, all our organizational structure and even perhaps our merged organizational structure will be carried with us, and aid and abet us. The leadership and loyalty of men like these will quicken and sustain us, with or without merger; but they and the rest of us still have to decide, with sober thoughtfulness, which it will be.*

*Twenty-eight years ago, when I was president of our continental young people's organization, we sat with Dr. John Van Schaick, the editor of the* Universalist Christian Leader, *and discussed the possible merger of the two youth organizations. One of the inspirations and satisfactions of those days for me was working closely with Max Kapp, then president of the Universalist continental young people's organization. We had confidence in one another, and found no differences between us. I am privileged currently to be discovering the same kind of relationship with Philip Giles, the General Superintendent of the Universalist Church of America; and if consolidation is the will of our constituent bodies, I hope that all of us Unitarians will find our Universalist friends as competent and congenial and co-operative as I have found these two men, and that they in turn will not be disappointed in us.*

*We can honor our separate traditions, and simultaneously build a strong united fellowship. We can maintain regional and state or district initiative and responsibility, and at once create a vigorous, serviceable continental movement. We can enlist laymen and ministers alike, who in a democratic association, now in the critical next forty years and 21st century, will develop the most significant religious movement and affirmation since the Protestant Reformation, or even since the dawn of history, a movement that, under God, will make true freedom its cause, and be one with science, humanitarianism, and the arts.*

DANA MCLEAN GREELEY

## THE TRANSCENDENTALIST MINISTERS

*by William R. Hutchison*

A study of the efforts of the New England Transcendentalists to extend and broaden the principles of liberal Christianity in which they had been nurtured. Mr. Hutchison has demonstrated that the Transcendentalist Movement was more than a vague intuitionism, and he has concentrated on the attempt by Unitarian ministers in New England to apply transcendental thinking to theology and the parish ministry. At the same time he has produced a sympathetic appraisal of the conservative Unitarian position in his review of the so-called Transcendentalist Controversy. Awarded the Brewer Prize by the American Society of Church History.

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